

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

MARCH 4, 1939

### WHO'S WHO

RIGHT REV. DR. PETER GUILDAY, in returning to our pages after some years of absence, will be welcomed by hosts of readers who justly honor him as the world's greatest authority on American Church history, of which subject he is Professor at the Catholic University of America. The fact that the gifted biographer of John Carroll and of John England finds such unusual significance in the three-volume work of Father Gilbert Garraghan explains apart from other reasons why we depart from our usual custom, in allotting article space and form to the review of a single book. . . . ANONYMOUS though he must remain, the author of *Fascist Trends* is known to us as a sober and exceptionally well informed first-hand observer. . . . LIEUTENANT W. H. BAUMER is a graduate of Creighton University Preparatory School in Omaha, and of West Point, where he now teaches history. The Catholic Chapel at West Point, described by him in this original picture of a little known phase of Catholic life, was built by the brother of one of AMERICA'S Staff. . . . MOTHER M. AGATHA, teacher of English in the Ursuline Academy, Wilmington, Del., needs no introduction to those familiar with her work as founder of the Department of Library Science in the Summer School of the Catholic University of America. Her experience as a moderator of Catholic Action forums has given her insight into some basic ideas of sociology. . . . A. P. LAVERDIERE derives his practical ideas as parish priest in Waterville, Wash. His brother is Editor of the *Sentinel*. . . . NORBERT ENGELS, from his chair in the English Department at Notre Dame University, turns this time the spotlight on the reader.

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# COMMENT

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THOSE politicians in Europe or America who are requiring that General Franco render an assurance, as prior condition for international recognition, of exercising clemency toward the leaders of the defeated Loyalists, are not as reasonable as they at first sight appear. No civilized government will object, nor does the Nationalist Government appear to object, to requests for clemency worded as requests, and conveyed by the usual diplomatic forms and channels. But to *demand* clemency as a condition for national existence is to demand an abdication of national sovereignty. It is to ask of Spain that type of compliance which a Hitler requires of prostrate Czecho-Slovakia. The government of a sovereign state is obliged by the moral law to punish those malefactors who have inflicted terror, cruelty and privation upon its citizens. Exceptions to this rule may be made only for the consideration of the common good, and the determination of such an exception is an exercise of the highest form of sovereignty. Were Franco to pledge his Government in advance to grant amnesty en masse to the strong men who brought ruin to Spain, he would be violating the trust that his position implies. Nor is the situation simplified by a well grounded presumption that these demands, put in their present categorical form, are motivated not by purely humanitarian motives, but by an interested desire to preserve existence for these same malefactors as centers of future revolutionary propaganda. The issue is no clear-cut issue of clemency. It is a question whether the Spanish people shall be allowed to translate their military victory into national sovereignty. The humanity and justice shown in the occupation of Barcelona indicate that the cause of clemency will not be forgotten in such a process.

THE pertinent speech of William R. Castle, former Under-Secretary of State, which he addressed to the Berkshire Voiture of the American Legion Forty and Eight, will doubtless receive little but criticism because of his remark that present-day pacifists would "want us to go to war to protect the Jews in Germany." That one statement will label him as a Fascist in certain circles and the rest of his address will be overlooked. And yet, few speeches have so ably summarized America's situation in world affairs today. Our diplomats preach good neighborliness and then promptly forget their international good manners with remarks directed at foreign rulers that belie their preaching. There have been much partiality and unfairness in our present stand. We would have it believed that our very righteous indignation is aroused by injustice abroad and we vehemently voice our protests, forgetting all the while that our selective inconsistency lays us open to just criticism from our neighbors.

It has become the vogue in the Administration to direct, shall we say, subtle attacks against certain totalitarian groups, while at the same time we exert every endeavor to win the good graces of powers classified with equal right as Fascist. Washington's last advice was to avoid all semblance of favoritism, but to maintain a cautious friendliness with all nations. The surest way to preserve peace in Europe is a determined policy strictly to mind our own business.

OUR country has long felt the need of a highly trained corps of executives in all governmental departments, but particularly in the diplomatic field. Existing conditions, of long years' standing, in the State Department have deterred many able young men, except the politically ambitious, from entering this service. Politics is a game too precarious for permanent assurance. The possibility for advancement is very slight in view of the practice of conferring the choice plums on those only well deserving of the party in power. When the high positions at home and abroad are bestowed on men who have never been even remotely associated with governmental affairs, while those with long years of constant and efficient service are passed over, it stands to reason that either there is something drastically wrong with the personnel attracted to Government service or the Government is not a fair and impartial employer. It was encouraging to note that the President recently appointed a committee in Washington to study methods of improving the personnel in Government departments "under an efficient civil service." That recommendation AMERICA heartily applauds, with the suggestion to the committee that their work might be materially aided by a good glance at the operation of the British Home and Foreign Office.

SYMPATHY mingled with a seasoning of humor goes out to the Roman correspondents as well as to our home columnists who suddenly find themselves in the unfamiliar atmosphere of a pre-Papal election period. It should be said that the metropolitan press has taken commendable measures to cover the Roman doings in a dignified, efficient manner, as shown in the special correspondents representing it at Vatican City. The days are past when any member of the staff was judged capable of covering a Catholic convention or ceremony, and even a Papal election was made dependent on the haphazard contingency of place, person or hard-fisted economy. But withal difficulties remain as the many columns with the Rome headline clearly indicate. In the light of history and of the more recent events it has to be admitted that more than politics,



whether Italian or world, is at stake in such an election and a new factor, the unworldly or supernatural, enters. However, the correspondent as well as his boss at home realize that this factor is foreign to the reader's mind, is small in news value and clogs the ardor and eloquence of the writer. On the whole the scene of the pending election is more hopeful and satisfactory for the Catholic onlooker. There is no outright Catholic Government among those with power and incentive to veer the election to their political interests, though the people in some are preponderantly Catholic. This makes the present scene vastly different from the hectic elections of the sixteenth century when the crafty Venetian ambassador and his arrogant Spanish brother kept their ears open for the whispers and gossip of the Vatican halls and stairways. The oldest living Catholic today has nothing to blush for in the noble line of distinguished Pontiffs from the ninth Pius to the eleventh. While the two hundred and sixty-second may get a title in addition to the one he assumes according to the supposed "prophecies of Malachy," all Catholics believe that there is one title he will not belie. He will during his years, short or long, prove himself the great embodiment of Christian service, the Servant of the Servants of God, as did Gregory the Great who first proudly signed himself thus.

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DISTURBING reports continue to circulate through our American press that tend to show a veering toward a definite Fascist alignment in Spain. A dispatch, supposedly coming from Fascist sources in Italy, announced a projected meeting of Hitler, Mussolini and Franco in the near future, possibly to be held at Milan. Though these reports have been consistently declared unfounded both from Berlin and Burgos, the rumor continues to prevail. Perhaps it is significant to note, as one correspondent observed, that the reports for the most part originate from Perpignan where, as we know, the former Loyalist propaganda bureau continues to operate, though on French soil. The war is not over for this Communist-dominated news source. These reports are alarming to the American public who are anxious to see an end to the Spanish carnage, yet would definitely resent any alignment with the totalitarian powers, beyond such commercial relations as would be advantageous to Spain's reconstruction program. We have reason to believe that General Franco, who is definitely not in sympathy with Fascist ideals and still holds the undivided confidence of all parties in Spain, will stand by his reiterated promise to the people that the new Spain will be Spanish to the core in policy, tradition and aspiration. Anyone who knows the Spanish character will realize that the people will not tolerate foreign domination, least of all of the Fascist variety.

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FLABBY emotionalism and disjointed argumentation are the common stock in trade of the reformer and uplifter. These united to a headlong aim to

relieve pressing problems of physical evil regardless of ultimate consequences and the general public good are manifest in the new flurry of excitement over Dr. Foster Kennedy's views on euthanasia. Even the latter word receives a forced, misapplied meaning in the unthinking mental processes of its advocates. While many reasons from the medical, social and moral order can be adduced, as they have been, against any doctor or group of doctors usurping the Creator's rôle in fixing limits to man's earthly life, no forthright success is attainable without a serious return by all, doctors, legislators, scientists and victims of disease to the comforting, strengthening and supernaturally consoling tenets of an integral Christianity. The plain truth is we have been in great part bootlegging and smuggling Christianity, by seeking to avail ourselves of its comforts and prizes without submitting to the sacrifices and pain that are part of the scheme of a supernatural economy of love that supposes man's previous transgressions. It is well for Catholics to remember that they are an ever diminishing minority in upholding the Christian order and that the fight for which each should gird himself will become daily more exacting. Meanwhile, it is consoling to find medical voices in the desert of the daily press affirming. "It is our duty to relieve suffering during life; but we have not the right nor do we ask the power to determine when life is to end. Nature is far wiser than we are. Heaven forbid that any doctor or group of doctors should have the right to say when and how this life shall end."

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IMPRACTICABLE situations and mere possible contingencies are the common implements of those who call for sky-the-limit preparedness and defense. Germany, Italy and Japan are visioned contriving against us and all by some lucky miracle succeeding in sending to our shores their entire naval force, leaving all their interests at home and on the way completely uncovered. In the midst of the fog barrage now being let down by the proponents of wild defense expenditures, the thoughtful, considered, expert advice of Major George F. Eliot, author of *The Ramparts We Watch*, is an assuring beacon of good sense. Answering a critic he states that our safety lies not in being prepared to give help to our present friends and to exercise police duty in a disordered world "but in being prepared to maintain control of the sea communications by which, and only by which, danger may approach us or our neighbors." The police duty and defenders-of-democracy policy encourage the insidious, dangerous belief that we must take sides in every major disturbance in Europe. As Major Eliot wisely says, such a policy commits us to nations whose government and general policy we may endorse but whose specific purposes may be altogether unworthy of our cooperation: "What America needs for her future security is complete freedom of action; and that freedom of action may be had only by the possession of a sea power sufficient to protect it at all times."

# FASCIST TRENDS SHOW EVIDENCE OF NAZI INFLUENCE

Italians sense Hitler's domination of Mussolini

ANONYMOUS

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THE SITUATION in Italy has changed considerably in the last few years, even in the last year. Three years ago, even without approving the Ethiopian War just then victoriously concluded, it was possible to be very hopeful about Italy under the Fascist regime. The people seemed to be enthusiastically behind their leader. The face of Italy had been changed in a few brief years. Italy was strutting in the sun once again. Work of reconstruction rose on all sides—new dwellings for the poor, special organizations to put some joy and recreation into the leisure hours of the working class, social service. There were, it is true, signs of poverty here and there; a fair amount of grumbling especially in the North, where Fascism had never been very popular; but, taken all in all, the picture was bright. The people seemed not only contented but proud. Religion had returned to a place of respect and honor.

An American might not approve of the form of government, the strict censorship of the press, the constant interference of the Government even in small matters, petty regulations; but after all that was not his business. If these Italians liked it (and they seemed to), if they preferred a certain security to certain exercises of personal liberty—well, it was their affair; and besides there were millions of unemployed in the United States who might be willing to sacrifice some of their so-called liberties for the surety of a steady job. The American might say to himself every now and then: "This system is all wrong. The whole life of the nation, the rights of the people, the relationship with the Church should not depend on one man's will. This system simply cannot work." Yet it was working. The one man on whom all depended seemed to be a real leader, intelligent, extremely broad in his interests and his sympathies. He seemed to inspire confidence even in those whose whole manner of thought differed from his. And there were two telling points in his favor: he was knocking into a cocked hat the idea of Aryan superiority; he was hated by the Communists.

Today, all that seems changed. It is not hard to date the beginning of the change. It all goes back to the Anschluss. Their leader's attitude at that time seriously offended the Italian people; offended them

in the deepest of their Catholic instincts. Once offended, they were not easily reassured. You would hear some of them say in bewilderment: "We do not know exactly what his game is, but we have confidence in our Duce. He is a better man than Hitler and will know how to deal with him when the time comes." There was less and less confidence as time went on. Annoyances that before they had ignored now began to gripe them. Taxes rose. Hitler came to Rome, to a Rome that spent millions of lire (newly taxed) to welcome him with a grandeur and a coldness alike remarkable. The people were speaking openly as they had not spoken in years. They glared at the smart Nazi Storm Troopers who walked the streets with the openly contemptuous swagger of conquerors. The Holy Father spoke of a Cross that was not the Cross of Christ; and the phrase spread like wild-fire through the city. The old Roman genius for pointed stories flamed into new life.

Hitler departed and left resentment behind—and fear. Even then people wondered if he would plot a revenge for the coldness of the reception. Today, they wonder if he is not actually carrying out his revenge. The Duce took no steps to reassure his people. While taxes continued to mount, the new laws against the Jews went into effect. The Italians are a kindly people, fundamentally a just people; and, in spite of a press that attempted a somewhat tardy educational program on the race question, their resentment has not died down. The September crisis arrived to find the Italian people alarmingly apathetic. The prospect of fighting side by side with their Aryan brothers aroused no echo of fraternal enthusiasm in their hearts. The days of tension actually gave some new hope. Maybe, they thought, the old Duce is in the saddle again. He will play a waiting game, but he will never send us to fight with Germany. Others voiced thoughts more daring or, if you will, more pessimistic. A war will at any rate mean the downfall of the present regime. The crisis passed. The Duce was the hero of the peace. Certainly, the Italian press made this known to the people. I stood in the crowded Piazza Venezia that welcomed home the conqueror. The welcome was cold, organized, spiritless, depressing. I turned to a companion who was visiting Rome for the first



time. "I've seen more enthusiasm at a small-college football game," was his comment.

The scene moves fast now. The violation of the Concordat and the late Holy Father's protest! More and more articles appear in the censored press attacking "political" Catholicism. Fascist leaders with a sanctimonious air are becoming Doctors of the Church, preaching unadulterated Catholic doctrine and Catholic duty to the Holy Father, the Cardinals, the clergy, the laity. Catholic Action is finding its path more thorny day by day. The infiltration of German "culture" is going on. What can be the meaning of the articles against the Church? It is ominous to remember that the decrees against the Jews came without any preparation in the press.

The Catholic press, sad to tell, is not a great help to the people at such a time. The *Osservatore Romano* alone speaks out boldly. There is one Catholic daily in Milan that for a long time carried almost daily articles about the German persecution. When the Cardinal of Milan spoke against Racism, this paper published his address in full and defended him nobly against all attacks. Then the press of Germany got to work on this Catholic daily of Milan—and since then there has been little or nothing of German persecution in its columns. It is easier to write about French intransigence or the dictatorship of the American dollar or the solidarity of the Axis. Cowardice? No. It seems more prudent to be silent on one or other topic than be forced into silence on all. In this way a Catholic paper may, at least in some indirect manner, try to shape the mind of Catholics. It can, too, publish in full any Papal text which otherwise might not come to the notice of the Italian people, or at best in an expurgated edition.

Perhaps it might be better to forego such prudence and to speak out boldly and truthfully, come what may. And yet there is another side to the question. The Church never wishes to force an open rupture. Only when every other means has failed, will the Church expose her children, strong and weak, to the dangers of open persecution. The Church might perhaps cut a finer figure before the world with a bolder policy; but the Church is not in the world to cut a figure. She is in the world to save souls. Some souls are made of the fiber of martyrdom, others are weak; and the Church, as a solicitous mother, seeks to shield them from dangers that might prove too strong for their weakness. Surely, only those who insist on rushing into war on the slightest provocation can censure such conduct.

But that is a digression; not a useless one, however, when you consider the effect of constant press propaganda. To return to our subject: priests who a few years ago were enthusiastic supporters of the Duce are today openly pessimistic. The Cardinal of Milan is reproached by a Fascist writer for being anti-Fascist today, while a short time ago the same writer claimed that he was too Fascist. That the late Pius XI was seriously troubled by the situation, his Christmas address testifies. The impression is general throughout Rome that the Duce has lost his

power; that, for some reason or other, he is completely under the thumb of Germany's Nazi dictator.

It is not mere rumor that at least five hundred members of the Gestapo are actually working in Rome. Espionage has been tightened noticeably. Even German agents have means of controlling telephone conversations. During the September crisis it was uncanny how the Duce's speeches one after another preluded every new move of Hitler. Hitler himself was silent all through that nerve-racking week; but it was impossible to escape the impression that the Duce was his mouth-piece, receiving day by day the little piece he was to deliver. Today, Italy is moving slowly but surely in the path traced by Nazism, and even the Italian people feel that the Duce is no longer the real arbiter of Italy's destinies.

This is a rather dark picture. Why paint it at all? Just for one reason. Catholics are a loyal crowd. Having once taken the Duce and his regime to their hearts, they are loath to let him go. Catholics, too, are a wary crowd. So many lies, so much Communist propaganda has been spread about the Duce and about Italy in the press of the world that Catholics find in further abuse only more reason for defending the Duce. Many Catholics do not know of the change that has come over Italy and without realizing it, they may be harming the Catholic cause by continuing to extol the Duce as though he were still the Duce of several years ago; when they continue to seek far-fetched excuses for every act of his against the dignity and liberty of man, against the Church. We leave ourselves open to a charge that we often level against the secular press, if we continually upbraid Communism, upbraid Nazism, and play the soft pedal on Fascism that is following in the boot-prints of Nazism and Communism. Some even go to the extreme of watering down the words of the Holy Father or placing the emphasis where the Holy Father did not place it. That is not quite fair. And it is supplying further ammunition to our friends, the Communists.

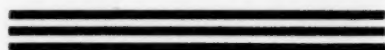
The only possible Catholic attitude today, especially in America, is one of uncompromising impartiality. The Church is fighting two enemies, Communism and Racism, and Racism is no less ugly when it dons Fascist garb, nor is it any less dangerous.

The one optimistic element in the whole situation was the voice of the Holy Father. The world loved his courage, his refusal to compromise, his defense of the truth; and Italians, too, loved him when he spoke out about the dangers in their own country. He had a place in their affection that up to recent times the Duce has always taken into consideration, and that even a Nazified Italian State would hardly dare to outrage too openly, unless perhaps it is convinced that it has deceived the Catholic world. The Holy Father used two weapons in his endeavor to save Italy, as well as the world: truth and charity. And part of that charity is certainly prayer for persecutors and heretics, while we protest frankly their heresy and their persecution.

# PAULINE SOCIOLOGY OFFERS SOLUTION TO CURRENT EVILS

Apostle of Gentiles led social reform in his time

MOTHER M. AGATHA



"NOWADAYS, as more than once in the history of the Church, we are confronted by a world which has in large measure fallen back into paganism," thus spoke Pius XI in *Quadragesimo Anno*.

Strong words these, but not too severe in the face of the evils of modern society! Individuals are thinking and acting according to standards of pre-Christian times. That this generation is afflicted with numerous social ills is generally conceded; and while much has been said and written and something done to remedy these evils, the charge, not entirely unwarranted, that Catholics are apathetic, must be regarded as a challenge to their Faith.

Glancing back into Church history, one finds that the Apostolic age was not without its social troubles. Then, as now, within the Church, there were those who were shocked because others interested themselves in social problems. Saint Paul is reported to have deeply influenced the social life of his time. Indeed, the indomitable leader has been quoted as witness in many social movements. By some he is depicted as a pronounced conservative, belittling the teaching of sociology, and always emphasizing the sanctity of the individual. Again, he is represented as a great relief worker, a humanitarian, a fanatic who sought to overthrow the then existing social order. But he was neither of these extremists. That Saint Paul was not a social revolutionist may be seen from his attitude toward the family, the government and private property. His insistence on the stability of the family is known to any one familiar with his Epistles. But it is not so commonly known that he saw that the absence of organization and authority in the home was a great detriment to domestic solidarity. While he raised his voice in defense of the dignity of woman and her mutual rights, he insisted that the wife must be subject to her husband.

Neither was Saint Paul a social revolutionist in his teaching on private property. He warned against the dangers of riches, graft and selfishness, and besought the wealthy to be rich in virtue and good works, assuming in each individual the right to ownership. In this way he preserved the traditional Christian balance between the conflicting elements of individualization and socialization. It would appear, then, that Saint Paul was not a revo-

lutionist. Was he a social reformer? Certainly not, if the phrase be restricted to one who devotes all his energies to reform. There is no doubt, however, that the abolition or reform of social agencies, which subjected the masses to injustices depriving them of material comforts, did occupy a good deal of the time of that converted Jew. While considering the serious injustices, one passion ruled his heart; the wish to lead everyone to prepare for eternity.

Compared with the modern relief methods, such as the diocesan bureau, scientific case work, surveys and all the rest, Saint Paul never over-estimated the humanitarian element. We catch a glimpse of him as he is described passing along the shores of the Aegean Sea from city to city collecting funds for the relief of the famine-stricken in Palestine. Such relief measures were regarded by Paul as Christian and indispensable, and he made it clear to the Galatians that his action was in obedience to an injunction given to him by the Apostles at the Council at Jerusalem.

Indiscriminate beggars were admonished to work with their own hands and want nothing of anyone. Yet Saint Paul did contribute something toward the remedy of social ills, and he was, in a sane sense, a social reformer, but he was of the type who concentrate their energies on "cleansing the inside of the cup." His personal mission was to transform society through the doctrines of Christianity. Those doctrines would gradually filter through the stagnant pool of selfish social life, and finally dissolve the fetid disease of mind and heart. Indeed, some of the truths which modern sociologists are advancing today were taught by the "Apostle of the Gentiles" ages ago, and more correctly, because they were reflected through the revealed teaching of Christ.

Never did the Apostle sanction the isolation of the individual's actions from its social setting. Never did he conceive mankind as the "accidental juxtaposition" of individuals, each pursuing his own course independently of others. He saw the human race as an organic whole. "God hath made of one all mankind." This notion he emphasized most strongly in his teaching on the Church, which he believed would expand into the wider organiza-



tion of mankind, until all were joined in a closely knit and highly developed union with Christ. This is probably the meaning underlying the present emphasis on the Mystical Body of Christ and the modern liturgical movement. Because of this solidarity of the human race and the consequent mutual influence of evil environment and bad company, he saw its effect on morals and conduct.

Moreover, because of this same doctrine the Christians of those days were taught that conduct must be regulated by a consideration of its influence on those not of the Faith. In whatever circle a Catholic moves, he acts as an unofficial representative of the Church, and the Church is largely judged by his conduct. Furthermore, it should be noted that Saint Paul's instructions that the individual's conduct be regulated by his influence on others was not optional. It was expressed in terms of obligation and moral responsibility. He reflected again and again—"that if one member suffereth anything, all the members suffer with it, and if one member glory all the members rejoice with it."

This doctrine of Saint Paul on the solidarity of the human race, and the consequent social responsibility of the individual was but one of the sociological truths which Saint Paul expounded. But its value and its efficacy for remedying social evils, can be understood to some extent, if one try to imagine its application to modern social life by the editor, publisher, capitalist, teacher, priest.

No public orator today is surrounded by such unfavorable conditions as confronted Paul. His listeners were captious, self-satisfied, frivolous and hypercritical. At Jerusalem, he faced an angry mob, the Roman guards holding at bay the frantic throng of Jews; while Paul, torn and bleeding from his recent assault at the hands of the Jews, was trying to make meek and humble Christians of the very men who assailed him because he was a follower of Christ.

Like Moses and Jeremiah, he lacked the natural qualifications of an orator—"his bodily presence is weak and his speech contemptible." (2 Cor. x, 10) These handicaps only make Paul's genius more apparent. The fury of the Jewish mob, the smugness of the Athenian philosophers give Paul the greater opportunity to show his skill in disposing of difficulties. His own poor exterior as contrasted with the marvelous results he achieved give us the more reason to admire the inner spirit of the man operating so mysteriously through so unpromising a medium. We must grant true eloquence to one who, without any aid but the tongue, could transform minds even confirmedly hostile to him.

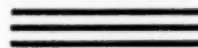
Paul was never taken off his guard, or unawares, and his sagacity in exposing his views was not the result of a cold astuteness. Let circumstances shape themselves as they might, Paul would quickly catch their drift and come out of the melee triumphant. He was a quick thinker. When one rudely broke in on his discourse Paul was not disconcerted, but appealed for support to Agrippa himself who could not gracefully take a stand against Paul. That haughty king turned Paul's irony into a jest: "In a little thou persuadest me to become a Christian."

Paul caught up his very words and used them to advantage: "I would to God that both in little and in much, not only thou, but also all that hear me should become such as I also am, except these hands."

Has Saint Paul a solution for our twentieth-century social ills? For the answer we can go back to Rome where the slave of Christ was lodged, chained to a Roman soldier, look into his weather-beaten, but kindly face flushed with love for Christ and affection for his neighbor; listen to that virile voice which once pleaded in the court of the Temple with the stubborn Jews, and stirred a spark of remorse even in the heart of a pagan Government—and these words will fall on our listening ears: "Provide good things not only in the sight of God but also in the sight of man."

## AMERICAN FRONTIER

PETER GUILDAY



CATHOLIC American scholarship has reached a new pinnacle of success in Father Garraghan's three volumes, *The Jesuits of the Middle United States*. Worthy in every respect to take his place amid that group of Jesuit writers who in our day have been publishing the history of the Society in their own countries, we can now add the name of Garraghan to those of Duhr, Fouqueray, Tacchi-Venturi, Astrain, Rodriguez, Poncelet, Kroess, Bournichon, Thomas Hughes and others. America has made a supremely valuable contribution to the Quadricentennial of the Jesuits in 1940.

The three volumes devoted to his subject tell the story of the Mid-Western Jesuits from 1823 until the present, although "for the period subsequent to the sixties no attempt is made at documentation" (I, vii). Even with this limitation the whole work can be said to rest on the firm basis of original and hitherto unpublished sources. Out of these sources is revealed a far more intimate knowledge of the advancing frontier than that given so far by any American historian. This, precisely, is the triumph of Father Garraghan's painstaking research; for, in the future no reputable historian of frontier life can safely neglect the place of the Catholic Church in the great Valley—a place studiously ignored by the Turner-Paxson school. Writes the author:

Over the earlier chapters of the story hangs something of the romance and glamor of the Old Frontier. The paths of the first Jesuits lay across those of many of the history-making figures on the stage of the advancing frontier. Van Quickenborne, their leader, had frequent business dealings with William Clark of the Lewis and Clark expedition, America's greatest epic of exploration, while their best known Indian missionary, De Smet, made personal contacts with John McLoughlin, "Father of Oregon." In fine, the Old Frontier, "the most American thing in all America," eloquent of every manner of daring and adventure, was in a large measure the historic back-

ground against which the pioneer missionary and educational efforts of the Jesuits of the Middle West were set.

There is a satisfying symmetry about the three volumes as a whole and of the treatment of the chapters in each volume. While not avoiding the time sequence of events, this treatment is "broadly topical rather than chronological," with the result that each chapter presents a well rounded-out account of the topic without impairing the unity and continuity which makes for intelligent reading and study. The reviewer would recommend the perusal first of the final chapter of volume three which contains a survey of the entire scene of Jesuit labors in Middle America. The plan of the work will then be quickly grasped.

The Maryland background with its almost 200 years of successful missionary labor, the inspiring genius of DuBourg, the unique journey of the pioneers under Charles Felix Van Quickenborne from White Marsh, Md., to St. Louis, between April 11 and May 21, 1823, the struggles to found the Missouri Mission with all the heart-breaking incidents common to the frontier life of the time—all this and more, told with a dramatic sense of values, forms an excellent foreword to the scenes of success and of failure which crowd closely upon one another, as the missionaries advanced among the Indians and the whites during the next century.

Father Garraghan gives us more than a mere description of these outposts of the Catholic Faith along the rivers and portages, in the little towns and settlements, and among the various tribes. It is the Jesuit missionaries themselves and particularly their superiors who occupy the major share of his narrative. These men, heretofore merely names of renown to most of us, actually live their daily round of duties before our eyes. It is in these parts of the volumes that the reader of these old letters and communications between the American superiors and the international headquarters in Rome will find a keen delight, not unmixed with surprise and sometimes astonishment, at the brutal frankness that often appears in the correspondence between Missouri and Rome.

To top off the difficult task of meeting the demands of the Mission and at the same time of holding fast to the spirit of the Institute, came that superior officer—*sui generis* in the organization of all religious communities—the Visitor whose jurisdiction was second only to that of the Father General himself. Generally speaking the Visitor missed nothing. Father Peter Kenney, *facile princeps* among the Jesuits of his day (he died in 1841), was a providential man to conduct the first Visitation of the Missouri Province. "Never was there a clergyman in this country more universally esteemed, particularly by the native Americans and, indeed, by foreigners"—so wrote Father John McElroy to Father John Grassi, who was then in Rome.

In the problem of controlling prudently the expansion of the Society in the Middle West one disturbing factor was that of education. This was not due exclusively to finances or to man-power; it was preeminently a question of how far education was

compatible with the Institute. Superficial students of the Society permit their judgment to stem out solely from the *Ratio Studiorum*, as though its chief work is that of education.

The Society of Jesus [writes Father Garraghan] in the original intention of its founder was to be ministerial and missionary rather than educational in its aims. . . . Schools were in the nature of an afterthought, an evolution of circumstances [but before the death of Saint Ignatius circumstances everywhere forced upon the Fathers the erection of colleges] and thus, the whole idea of the education of secular youth had been definitely embodied by him in the Constitutions as an important and even substantial feature of the Jesuit scheme of work.

How great was the necessity of Catholic education on the high-school, collegiate and university levels in the Middle West can easily be discerned today by the Jesuit establishments in St. Louis, Grand Coteau, Cincinnati, Kansas City, Prairie du Chien, Milwaukee, St. Mary's (Kansas), Omaha, Detroit, Denver, Cleveland and Chicago now the home of the Institute of Jesuit History. The number of these educational institutions is an imposing one, but what is of greater value is not only the unflagging zeal of their faculties for the development of the curricula with a common basis of standards, but also "towards a closer rapprochement on the scholastic side of the schools in question to the non-Jesuit schools of the country."

There is another feature of this work which should be mentioned and it is the cogent explanation it gives us of the mutual relations between the Society of Jesus and the American episcopate. Nowhere has this relationship been more written about and more misunderstood than in English-speaking countries. Father Garraghan does not take us back to the Archpriest controversy or to the Regular-Secular "stirs" of the last two centuries, but he does place documents before us which prove how easily such conflicts were avoided or settled by the wisdom of the superiors of the Missouri Province.

The Institute of Jesuit History at Loyola University, Chicago, in which Father Garraghan is a research professor, may well be congratulated on this initial and, without any doubt, final presentation of Middle Western Jesuit life and labors during the past hundred and more years. It is difficult to restrain one's pen from offering to Father Garraghan the highest praise. The work is veritably a triumph of Catholic American historiography. It reflects perfectly his own personality—a passion for accuracy, a genial and liberal approach toward an interpretation of his subject, and a urbanity of style that is all his own. One final word—and it is not written maliciously—it is to be regretted that one man has not lived to read this great chronicle of Catholic heroic missionary effort; for, when he left the blackened ruins of Mount St. Benedict behind him and took refuge in Cincinnati where in 1835 he published his eloquent *Plea for the West* and where he inaugurated the "Save the Valley" campaign, Lyman Beecher (whose name is not mentioned in these volumes) never doubted for a moment that the Old Frontier was and would remain forever Protestant.



# THEY READ THEIR OWN

A. P. LAVERDIERE



"THERE'S only one way to skin a cat," said the Neighboring Pastor to me the other day. "It is to pull off his skin. So is there only one way to get at the real news: it is to pull off the mask of propaganda which covers it." Professor Quiz would have given him one hundred per cent on that. The N. P. (not Northern Pacific) was referring to the Bias contest conducted by AMERICA last Spring. He called it a sort of Dies Investigation with scissors. Here was a game at which "clipping" would not be penalized. The contest did uncover many a patch of propaganda. It pricked the ears of the Catholic reading public, and scorched those of certain careless editors. It aroused many to the wool-pulling antics of the "subtle" press. It caused the business man to keep a little salt handy beside his morning paper. It induced hundreds to flood editorial offices with pointed notes. In other words, the Bias contest did a worthwhile job in skinning the cat.

Like Tom Sawyer, I believe there are more ways than one to flay a feline, as Woolcott might put it. I believe there are more ways than one to counteract propaganda. One way is to pull off its mask; another is not to pull it off but to focus the greatest possible attention upon it. By this I mean matching the masked reports with unvarnished news items—in the same newspaper. In other words, place truth and falsehood side by side on any page in any newspaper and the latter will fade like the stars at sunrise. In the light of truth, untruth has a queer way of casting crooked shadows; in it, sham becomes shame. A good spot for trying this method is the secular weekly. I mention the secular weekly only, because what little experience I have had lies within the scope of this "Backbone of the Nation."

Such a manner of reacting to propaganda may seem fantastic at first blush, but not half so fantastic as the schemes concocted by propagandists. If it be fantastic to suggest the injection of a Catholic news column into our secular weeklies, then let us be fantastic. Why not definitely hang our shingle within these small town newspapers? We help keep them alive by subscription and advertisement; we go visiting in them; we attend funerals in them; we can beans in them; we go to weddings in them. Why not "go to town" in them? (In a serious way, of course.)

One morning when more than usually harassed by these questions, I walked into the office of the town editor, determined to do something about them. I knew that some Bias contestants must have obtained their prize clippings from the smaller newspapers which are fed on the sour milk of the press-ure. Moreover, I had been suffering with a bad case of nausea from certain press dispatches concerning the pure, legitimate Government of Barcelona.

"I should like to run a free column in your paper," I said to the editor, "a column which will present your readers with the other side of the news." I was prepared to receive: "What other side?" But he did not ask. To my utter amazement, not only did he know there *was* another side, but he also granted my request. Perhaps, after all, I should not have been quite so astonished. Many small town editors are glad to welcome the pen of a priest or that of an educated lay-Catholic.

I set to work on my weekly column at once. During the past ten months, there certainly have not been many halts in the march of events: the Spanish conflict, the episodes leading up to the Munich pact, purges, mock trials, investigations of *isms* in our country, all these kept the column well supplied. With my Roman collar as much out of sight as possible, I endeavored to sober the highly colored dispatches of the big news agencies. I tried to inculcate imperceptibly Catholic philosophical principles; to set forth the social teachings of the Papal encyclicals. I aimed at Communism and Fascism. I stressed the need of religion in a Democracy; man's need of God in any form of government.

Once when I had occasion to show the absurdity of Rutherfordism and its dangers, I timed my column to the arrival of the Judge himself in our "neck of the woods." Like another John, I prepared the way of the Judge; unlike another John, I suspect I made thorny his paths.

With such objectives in view, the Catholic columnist of a secular weekly is bound to make some impression. Prejudice is ninety per cent ignorance—ignorance which may be dispelled by kindly information and explanation. People instinctively see the common sense inherent in Catholic philosophy. They are attracted by sound principles and facts.

It goes without saying that such a columnist is in a delicate situation. He must use absolute tact at all times. Technical terms which jar the non-Catholic tympanum are taboo. The word "encyclical" does something to some peoples' optic nerve. Some ears can grasp only the latter part of the word medieval. To others, "Catholic philosophy" is full of logical intrigue. "Indulgence" only connotes superacidity, and superacidity suggests a kind of pill which, when dropped into a glass of water, fizzes all over the radio networks. "Catholic Action" is the right arm of Fascism, and so on *ad infinitum*. With very little care, all such unpleasantness can be avoided. It does not require much acumen to sound the wells of public feeling and public opinion.

It may be argued that the number of people reached through the columns of a secular weekly is so small as to be negligible and that, therefore, this method of counteracting propaganda is not very effective. I answer that a little good done is better than no good at all.

This would, indeed, be an enviable goal for our Catholic press, namely, if only the outsider could be induced to read it! Someone recently said that outsiders do not read our papers, do not look at our pamphlets, do not listen to our Catholic radio programs. Perhaps not, but they certainly read their own newspapers!

# THE CATHOLIC CADET AT STATELY WEST POINT

His religion helps to vitalize Academy ideals

W. H. BAUMER, JR.

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WEST POINT—austere gray buildings rising high above the Hudson; gray phalanxes of cadets clicking rhythmically in Sunday afternoon parade; at football games, the Cadet Corps, a wide gray swath cutting deep into the stands, an integral whole cheering their team—this is the nation's West Point! Its severe background, a tapestry in gray, unity and precision in every thread, emphasizes all the more the interweaving brighter threads—brass buttons, cadet “hops,” June Week.

The American public quite naturally has this dramatic picture of its Military Academy because it is constantly being presented in this light by newsreels, newspapers and radio. Nor is it an unfair picture. That is the West Point visible to the naked eye. But let us see, if, with a finer lens, we cannot get the day-by-day picture of cadet life behind this glamorous front. The differing personalities of the cadets, their individual characteristics do not show up at all in this picture. These can only be observed in their daily lives, in their rooms, in classes, and at their unpublicized activities.

Of the cadets' activities which are unnoticed by outsiders, their practice of religion is a definite criterion of their worth. All cadets outwardly are religious, for Sunday chapel attendance, as part of the curriculum, is compulsory. On the registration cards, a cadet is either “Protestant” or “Catholic.” In accord with the policy of the United States Government in the training of its armed forces, Sunday chapel has always been on the Academy's compulsory schedule.

Of the 1,800 cadets, 420 are Catholic. This percentage is slightly above the nation's average, though these men represent almost as true a cross-section of America as one can find. This religious group is one of the country's most diverse Catholic congregations. From every class of citizen, from nearly every nationality, from every environment, and from every section of the country, they march to Mass each Sunday. Every gradation of Catholic Faith, or lack of it, is in that group, especially among the Plebes or first-year men. There is the parochial-school man, the public-school graduate; there is the well-trained Catholic; the ill-trained, too. A few, baptized as Catholics, have never been within the fold; others were most haphazard in the

practice of their Faith. Upon this confluence of mixed beliefs, the chaplain and the Academy will work a marvelous change before graduation.

This congregation will find as the days pass that their religion, like family connections and wealth, will never be questioned at the United States Military Academy. Toleration has long since become a tradition of the school. A spirit of fairness, a tactfulness in mentioning religious prejudices, is a part of every man's heritage from the “long gray line of West Pointers.”

Because of the close-knit life at the Academy, convictions translated into action by the Catholic cadets are a compelling example to those cadets of other faiths. They carry their whole-hearted approach to cadet life into their religious practice with a commendatory spirit.

At five o'clock of any holy-day morning, gray, shadowy figures trudge to the Catholic Chapel. Though they have had to awaken themselves, and jump out on the cold floor to dress, there are rarely more than fifteen of the 420 missing. After Mass they return to barracks to take up their daily routine. Eighty per cent of the members of this Holy Trinity Chapel are regular communicants. In addition, many of them make a daily visit to the Blessed Sacrament though there are rarely more than a few spare moments in the daily schedule.

One loyal group of the football squad has made it a daily practice to visit the Chapel each evening in the twenty minutes or less between the end of the supper hour and the evening call to study.

There are usually ten or more cadets studying to become converts to the Faith. This number remains quite constant. In the past, young men were required to attend both the Protestant and the Catholic Sunday services for a period of several months until they made the definite change of religion, though this rule has now been altered so that the prospective converts continue to attend the Protestant chapel until they are baptized and inducted into the Catholic religion.

This religious coat is not like the parade uniform, put on as a Sunday show for visitors; for the daily disciplined atmosphere of the Academy is conducive to a feeling of spirituality. The recognition of man-made authority brings thoughts of a higher



authority. The beauty of the Hudson River and the majesty of the distant mountains tend to bring out the introspective in each cadet.

In the daily schedule, there is little time for the actual church-going phase of religion. Most important is the fact that the academic life, the material in the texts, and the teaching are all on safe ground spiritually. No one of these is open to criticism from even the most rigid of Catholics. The cultural texts are carefully checked by the professors before adoption so that there are no arguments or material which are derogatory to basic government principles, or to the various religious principles held by the many represented groups. History is presented in as unbiased and truthful method as possible, without apology or elision. The same may be said for the Economics and Government course. Subjects such as Law, English, French, Spanish and Drawing do not admit of such subversive possibilities.

The observance of the religious festivals of the different faiths is carefully attended to by the administrative department of the Academy. The Commandant of Cadets is ever willing to talk to any cadet or group of their religion and to make every reasonable effort, consistent with the West Point regulations, to allow them any extra observances they desire.

Off duty, the cadets are quite free to discuss religion with anyone else and to observe their religious beliefs within the bounds of the West Point reservation. Thus, in practice and in thought, the Catholic cadet is free. Does he take advantage of his opportunities?

The presence of the white-gloved and belted cadets at Mass in their full-dress uniforms with the gold buttons is inspiring. Outsiders seeing their self-imposed discipline and their lack of slouching, find themselves involuntarily kneeling and sitting straighter. The servers on the altar wear the same formal uniform, foregoing the familiar cassock and surplice. Their conduct is dignified and their ease of movement adds beauty to the celebration of the Mass.

In the choir loft is the cadet-led and cadet-trained choir of forty voices. There is no formation of the compulsory variety. For their weekly effort they are given a trip to New York once a year to sing in some well-known church.

This cadet-filled chapel is not supported by the Government. In fact, the building of this denominational chapel on a Government reservation was delayed until the passage of a special act of Congress with its presidential authorization. Curiously, two Presidents signed the order before it became effective. The money for the building was privately subscribed.

Since the cadets are allowed only a six-dollar yearly donation to whatever chapel they belong, they are, as aids to Father George Murdock, the Chaplain, seeking other means to raise sufficient funds to cover the annual expenditures. One of their most successful ideas has been the yearly benefit dance at the Hotel Astor after the Army-Notre Dame football game. At the last such affair, 815

cadets and their guests, many of whom were girls from nearby Catholic colleges and academies, attended besides many persons prominent in New York life.

The chaplain received one donation this fall that made him poignantly happy. All the football letter winners, due to the generosity of the Army Athletic Association, are allowed to name one charity to which \$100 is sent. One of Army's famed backfield aces, an exemplary Catholic, designated the Catholic Chapel of the Most Holy Trinity at West Point.

This little church has had an interesting history. Before 1900, the West Point military post was an out-mission from the Catholic parish in the nearby town of Highland Falls. In those early days, Mass was celebrated in an old hall next to the stables on the river flats. Monsignor Cornelius O'Keeffe, happily securing the presidential order, found the money by some conjuring to build the present chapel in 1900. With an artist's eye, he selected a spot on the hills a half mile from the banks of the Hudson River on a knoll where the chapel would face Constitution Island and the mountains to the north as they are mirrored in the broad American Rhine. The structure, incidentally, due to the effort of the well-versed Monsignor, was made a replica of an English Chapel of Norman Gothic design erected by the Carthusian monks and later converted by Queen Elizabeth into a Protestant church.

In this Holy Trinity Chapel and its coordinated rectory and religious center, built by the present chaplain, there is a commingling of the Catholic and the cadet atmosphere. The pastor does not preside over the cadets; he is as one of them. Since there is no college dean or his counterpart at the Military Academy, the chaplain is called upon for advice of other than a religious nature. Also, as Father Murdock is not a commissioned officer, the cadets feel at ease in his presence, and call him their *padre*. In the rectory there is always a welcome for every West Pointer, whether he brings his troubles or his laughter. Their priest, from his Navy, Marine Corps and Army experience, tries to find the solutions for their difficulties. He comes as near to knowing this cadet group, their psychology, their life and their desires, as any non-graduate can. There is vivid life in his features when he talks of his cadets. From his words, one knows that he is continually edified by the conduct of this rugged-living group.

Their Faith is whole-hearted and alive, or their pastor would not be so enthusiastic and so eager to enter into their life. While he is of the present generation of cadets, he is living the future with them. Tirelessly he labors to instill in them the constancy of Faith so that it will be as much a part of their life as their devotion to honor and to country.

When next you see the cadets on parade know therefore that the conviction of Faith and discipline in its practice are in the minds of the cadet Catholic Squad. Each of them is in his own way fusing the indoctrinated ideals of West Point—its Duty, Honor and Country—with the tenets of his Faith. Surely each will add stature to the other.

## CANNOT LABOR UNITE?

WE do not know what these reports from the American Federation of Labor mean, and we have not been able to find anyone who can inform us. Some think that they are no more than trial balloons released under the balmy skies of Florida, doomed to be blown out to sea. Others are of the opinion that the A. F. of L. will take over the Martin unions among the automobile workers, after which a campaign calculated to make that doughty warrior, John L. Lewis, tremble, will be begun.

All that we can do at present is to express our deep regret that the two labor organizations are fighting each other instead of fighting for the wage-earner. Is it possible that these two experienced leaders, Lewis and Green, have been tricked by the capitalists?

Sometimes we wish that we could rub a ring and summon a jinn large enough to take Messrs. Green and Lewis, and bump their heads together. Labor, most unfortunately, has rarely been noted in this country for fearless and intelligent leaders, and its need of this leadership was never greater than at the present moment. What the employer who knows his business is looking for, and what the public demands, is adequate protection for the wage-earner. His right to form unions, and his right to bargain collectively are, after all, not rights which benefit him alone.

But practically speaking collective bargaining is nothing more than a couple of words in the dictionary unless the worker knows that when necessary he can call upon the strength of a well-organized union, by which term we mean a union that recognizes its duties as well as its rights. Yet when labor leaders begin to fight among themselves, the locals are all too apt to weaken, and then trouble begins. The employer who wants to bargain collectively may find himself face to face with an armed camp, when what he expected was representatives of the workers willing to bargain with him.

We hope that the establishment of peace will not be conditioned by the destruction of the C.I.O. That organization is losing heavily in dues-paying membership, and losing also, we fear, in the esteem of the public because of its policy with regard to Communism in its ranks. In its ability to organize unskilled labor, the C.I.O. showed a power which the A. F. of L. either never had, or was not wise enough to use. Just why President Green who, thirteen years ago, approved a policy which later John L. Lewis successfully applied, now condemns that policy root and branch, is one of the mysteries upon which only the President of the A. F. of L. can throw a revealing light.

It may be assumed that both organizations have at heart the welfare of the worker. Obviously, however, they differ on policies, or to put it more accurately, their present leaders differ. In our opinion, the workers on both sides are anxious to unite. It would be regrettable were the Miami convention to end by thwarting this desire.

# EDITOR

## AS WE GROW

SOON we may question the fitness of referring to ourselves as a young nation. Once we were the youthful giant of the Western world, but since this Government began its career under the Constitution on March 4, 1789, it is apparent that the youth has become a man. The Government began slowly, even with effort, for a quorum of the Senate to count the electoral votes could not be gathered before April 6, and Washington was not inaugurated until April 30. As we grow old, may Almighty God, by whose favor this Republic was formed, quicken our hearts to imitate the virtues of our forebears.

## THE WIFE OF THE PRESIDENT

WE do not wish to make a mountain out of a molehill. But it seems to us that certain restrictions, not applicable to a private citizen, are imposed upon the lady who happens to be the President's wife. This is particularly true at the present moment when international relations are unusually complicated, and this nation is preparing to put itself on a war basis. In the eyes of the world, if not in ours, the wife of the President shares some of the responsibility of her husband's official position.

In the United States, of course, we attach no particular importance to the syndicated newspaper column which appears daily under the name of Mrs. Roosevelt. We like it, or we do not, or we are indifferent. In any case, we know that it expresses nothing more than the opinions of a private individual. Apparently, however, Mrs. Roosevelt's column quite frequently engages the attention of several Foreign Offices. At least one of them affects to regard it as an unofficial statement of the views of the President of the United States.

Twice within one week Mrs. Roosevelt wrote with approval of the radical groups in Spain which rose to a power now passing, on a policy of blood and destruction. Probably the outstanding characteristic of these groups was bitter hatred of the Catholic Church, manifested by the slaughter of thousands of inoffensive bishops, priests and nuns, and by the destruction of churches and convents. Mrs. Roosevelt's remarks were offensive not only to Catholics, but to all Americans who saw in the so-called



## OW OLD

SOME of our schools, too, have ivied walls. Georgetown University, born with the Republic, is preparing to commemorate the one hundred and fiftieth year of a career of beneficence and usefulness. Founded by John Carroll, priest, patriot, and Father of the American Hierarchy, Georgetown retains her hallowed site along the Potomac, and from her ancient halls sends forth young men trained to love God and their country. The years pass on, but the spirit remains. Georgetown grows old, but the years bring her a renewal of the faith and hope and love of Carroll and his associates.

## OF THE PRESIDENT

Loyalist Government an attempt by Communism to destroy the principles upon which our civilization has been painfully reared.

Officially, the United States has adhered to a policy of neutrality toward this Government. We Americans know that nothing which Mrs. Roosevelt can write revokes that attitude. But editors in foreign countries, and even Foreign Offices, may not be able to share our opinion of Mrs. Roosevelt's comments, and that is quite understandable. Were the wives of the executives in Italy, for example, or in Russia, France, or Great Britain, to contribute comments on foreign relations to the press, especially on matters in controversy in the United States, questions would certainly be asked in the Senate of the United States, and probably in the Department of State. The results might be deplorable.

Of course, there is no truth in the rumor that this Government, or any of its departments, is using Mrs. Roosevelt's column as a vehicle for the expression of the Government's "views." To begin with, this Government has no "views" other than those which the people, acting in their political capacity, authorize it to form and to act upon. What Mrs. Roosevelt writes expresses nothing but personal opinions which she, like every American citizen, has the right to submit to the public. No one would restrict Mrs. Roosevelt in the exercise of this right. But we strongly urge that good taste and a desire for the common welfare may impose restrictions upon the wife of the President of the United States.

## THE RIGHT TO LAUGH

DISCOURSING on her right to laugh during a public meeting, Miss Dorothy Thompson discloses a sad lack of a sense of humor. We are quite unable to admit that the guarantee of the right of free assembly or of free speech is imperiled when this lady, after laughing heartily at certain statements made from the platform, is escorted from the hall. Taking the case of Miss Thompson in its most serious aspect, all that we have is a matter of interpretation of the laws of good breeding and, perhaps, of the rules of order under which these assemblies are conducted.

It is customary on these occasions, we think, to express disapprobation by silence rather than by laughing or by other perceptible physical manifestations, and to reserve criticism until the meeting is thrown open for discussion. When this opportunity is not granted, as often it is not, we may be disappointed, but we are certainly not deprived of a constitutional right. Any society is at liberty to decide what sort of a meeting it wishes to hold. Should it choose to list half a dozen speakers to assail or entertain the audience, and to withhold time for the audience to offer comment, no one, it seems to us, can claim that he has been deprived of a right. It is not necessary that every meeting should be a forum for debate. If, then, Miss Thompson claims the right to laugh at statements from the platform, we suggest that ordinary courtesy, as well as the rules of order, protects the speaker from interruption.

Despite Miss Thompson's disapproval, it seems to us that the meeting which stirred her to ironic laughter had its cheering features. The city authorities, for instance, adopted every means at their disposal to protect a gathering of which, it may be assumed, they disapproved. In referring to this fact only to criticize it, Miss Thompson missed a chance to score at the expense of the hated *Fuehrer*. In Berlin, it would be wholly impossible to hold a public meeting at which the speakers would advise Hitler to take pattern by the United States, or to continue a gathering at which the name of Hitler was received with shouts of disapprobation. In New York, the civil authorities protect a meeting at which speakers, according to Miss Thompson, advised the United States, and in rather crude language, to emulate Hitler—a meeting too at which the name of the President of the United States was greeted with derision!

That example cheers us, not because of the stupidity and bad taste which it represents, but because these are days in which the constitutional guarantee of the right of assembly is in real peril. Under the American theory of government, men who believe, or merely profess to believe, that we have much to learn from the inhumanity of which Hitler is the exponent, are free to organize meetings to express that belief publicly. No public official can forbid them, or interfere with the meeting in progress unless, of course, the use of violence to replace Americanism by Hitlerism is advocated. No

law, State or Federal, authorizes any public official to ban a meeting, or to close it after it has begun, on the ground that he disagrees with what may be said, or with what actually is said. If it did, then our State and Federal guarantees of the right of assembly and of free speech would be meaningless.

At the same time, we confess that the meeting which penalized Miss Thompson for exercising her right to laugh, fills us with a certain uneasiness. We assume, of course, that Miss Thompson's account of it is accurate. Are we once more, as twenty years ago, to be subjected to the poison gas of propaganda? Of what concern to us are the war plans of Germany and Italy, or of France and Great Britain?

The simple truth is that here we have nothing but the clash of two forms of imperialism, and with that clash we have no concern, save to keep ourselves free from it. God forbid that we again send our young men to die on foreign shores in a war which, whatever its ostensible purposes, would ruin constitutional government in the United States.

## WHAT ARE PARENTS FOR?

FOR more than a generation we have been putting the question, "What are parents for?" The question does not grow old, because almost every week seems to bring forth some scheme for putting on the schools, or on some State or Federal board, one or other duty which belongs to parents.

The school board of New York, like school boards all over the country, is again considering the question of what is rather loosely styled "sex education." Extreme views have been given publicity, and that is why we welcome a lengthy statement prepared by the Teachers' Alliance of New York City. The Alliance lists thirty-four "good reasons why" the school board should reject the plan which at present it seems to favor. All the reasons are good, but it seems to us that the best is expressed very simply. "Sex instruction is the function of the home."

No one will claim, it may be supposed, that biology furnishes the ideal approach to sex teaching. Biology, as Allers, the Viennese psychiatrist has remarked, "knows nothing about duty." Nor does it know anything about morals, or the passions that flame in adolescence, or about the child's soul. Of itself, it does not ban sex disorders, even on the ground of fear of disease. Class-room sex instruction might possibly effect good results were every child in the class a soulless little animal exactly like every other child. On any other hypothesis, it is almost certain to do far more harm than good.

Parents know, or should know, their child. It is their duty to watch for the moment when instruction becomes necessary, and to decide what instruction ought to be given. Our school boards might be justified in offering to parents suggestions on the sex-instruction of children. In offering it to children without reference to parents, the schools once more undertake a duty which is not, and should not be, theirs.

## FEAR NOT

LAST week we saw Our Blessed Lord in the desert, pale and weak after His long fast. Although He is very God, He allowed Himself to feel the physical pangs to which our nature is subject. Moreover, to be made like unto us in all things, sin excepted, Satan was permitted to draw near to tempt Him. The Angels who came and ministered to Him after Satan had been put to flight, adored Him as their God, but who among His people passing by could have seen in Him the long-promised Messiah, the Saviour of the world?

In the Gospel for tomorrow (Saint Matthew xvii, 1-9) we look upon Jesus in a glorified manifestation of His Sacred Humanity. It is the same Jesus Who hungered in the desert, the same Jesus Who in the days of His ministry was often weary and footsore, the same Jesus Who, being hanged upon the Cross, was as a worm and no man. Going up into a high mountain, writes Saint Matthew, the glorious light of His Divinity shines through His Sacred Body, transfiguring Him to the gaze of Peter and James and John. Then those great figures of the Old Law, Moses and Elias, take their place at His side, and reverently converse with Him. But as they talk a voice is heard in the heavens: "This is my well-beloved Son, in whom I am well pleased; hear ye him." Peter had cried out, "Lord, it is good for us to be here," but as these manifestations of their Master's Divinity are unfolded, the three Apostles fall to the ground in fear. At last they hear the voice of Jesus, as He leans over them and touches them: "Arise, and fear not."

"Fear not." In these days of tribulation, we cannot too often repeat these words to ourselves. They will bring us comfort and peace.

It is a commonplace of the ascetics that the life of every Christian must in its degree repeat the life of Jesus Christ. In all things, He is the model to Whom we look. He hungered and He thirsted, He toiled in the shop of the carpenter, He chose His associates and loved His friends, and in the moment that He most needed them, He was left to tread the wine-press alone. It is quite true to think that suffering predominated in His earthly life, for it began in poverty at Bethlehem and it ended in dereliction on Calvary. But His life was not all suffering. His heart found solace when He took little children into His sacred arms, rebuking the officious Apostles who would have stayed them. Then, too, He loved Lazarus and Mary and Martha, and all who were poor or in suffering—and He had His Transfiguration!

There are moments when we see Jesus Transfigured, and then we know that it is worth while to serve Him and we are content, even if need and suffering are our portion. These fleeting moments of brightness bring a peace which this world cannot give, and cannot take away. Even though they are only moments, they encourage and strengthen us. They make a little shorter that long day which precedes the evening, when we shall go to Him and look upon Him, and love Him, and in that love find the perfect happiness of life everlasting.



# CHRONICLE

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**THE ADMINISTRATION.** Industry need fear no new or higher taxes, President Roosevelt disclosed. The Administration did not intend any further expansion of Government subsidized electric power projects, he said. . . . Before sailing to witness the maneuvers of the United States fleet, Mr. Roosevelt declared he might have to return sooner than he expected because of alarming reports from abroad. Leaders in Washington and in Europe were mystified by the President's remark. . . . Hitting out at the "ugly truculence of autocracy," Mr. Roosevelt warned that "in the three Americas, the institutions of democracy . . . must and shall be maintained." . . . The fleet maneuvers were concerned with the defense of the Western Hemisphere, not with the Panama Canal alone, it was revealed. . . . Further revelations from the secret testimony taken before the Senate Military Affairs Committee indicated that President Roosevelt overruled the protests of the War Department and ordered that French Government representatives be allowed to witness demonstration of a new Douglas attack bomber. General Malin Craig, chief of staff of the Army, said the new bomber was one of two "valuable military secrets if we are to lead in the air." . . . The President endorsed the idea of young Americans emigrating to Brazil for economic betterment. He denied, however, having discussed a Brazilian "colonization" scheme with the visiting Foreign Minister of Brazil, Oswaldo Aranha. . . . Wayne C. Taylor, Assistant Secretary of the Treasury, resigned. Objection to the United States' taking sides in world rivalries, to the Treasury's purchase of silver from Loyalist Spain and to the \$25,000,000 loan to China, was said to have actuated the resignation.

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**CONGRESS.** Representative Martin J. Kennedy introduced a resolution demanding that Ambassador Josephus Daniels be recalled from Mexico to report before a House committee: "concerning the repeated violations of American rights in Mexico and as well the reasons for the futility of his representations to the Mexican Government." . . . The Presidential nomination of Shackelford Miller, Jr., to a Federal judgeship was confirmed by the Senate. Mr. Miller was campaign manager last Fall for Senator Barkley. . . . The House voted, 280 to 77, to extend the life of the Export-Import Bank to June 30, 1941. . . . Senator Pittman, chairman of the Senate Foreign Affairs Committee, denounced dictator States, ridiculed American isolationists, characterized the British policy of appeasement as "immoral." . . . Senator Nye introduced a bill into the Senate forbidding the sale to foreign nations of American-made airplanes which the War and Navy Departments did not wish sold abroad. He

urged confining "ourselves for the moment to correcting our own ills . . . rather than soliciting the trouble to come from any move to police and doctor the world." The President's blasts at Fascist powers were designed to cover up the failure of his domestic policies, the Senator declared. . . . The House voted to continue the Reconstruction Finance Corporation to June 30, 1941. . . .

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**AT HOME.** Presented with a resolution to condemn not only Fascism and Nazism but also Communism, a majority of the executive committee of the National Lawyers Guild refused to include communism. . . . Communists seek to "control or destroy" the Workers Alliance, an organization of WPA workers and home-relief recipients, Norman Thomas, Socialist leader, declared. . . . Far-reaching implications were seen in Argentina's curtailment of imports from the United States by Sumner Welles, Under-Secretary of State. . . . The international Golden Gate exposition was opened February 18 on Treasure Island in San Francisco Bay. This World's Fair will continue until December 2, 1939.

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**ITALY.** The arrival at Tripoli of Marshal Pietro Badoglio, highest ranking officer in the Italian army, caused concern in France and England in view of the strained relations between Italy and France over the Tunisia question. The construction of a so-called Maginot line by the French along the Libyan border was believed to have been the occasion of the Marshal's visit. Steps to protect the Italian side of the border are in progress. Reinforcements to the number of 30,000 were added to the Italian garrison, England declared. . . . President Roosevelt's "alarmist" statement that he would cut short his Caribbean cruise if the European situation grew worse caused adverse comment in the Government-controlled press. This was taken as evidence that the President was concerned over the Tunisia situation. He was accused of attempting to divert American attention to an exaggerated European situation in order to cover "his failure in the domestic field."

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**GERMANY.** Britain's huge rearmament program was deplored by the press in Berlin. "A sad commentary on the mutual confidence that it was thought had been instilled at Munich," was the comment in official quarters. Fears were expressed that England was arming, "not for defense but for waging a preventive war" against the Reich. . . . Announcement of plans for the coming Anglo-German economic conference, scheduled for March 15, was made officially. The purpose of these industrial

talks, it was asserted, is "to explore the possibilities of forming cartel arrangements" for further development of mutual foreign trade. . . . The closing of Munich University's Theological school, because of the student boycott of Professor Barion, Government appointee to the faculty of the seminary, was declared by Catholic authorities to be a direct violation of the Concordat of 1933. Cardinal Faulhaber forbade students to attend Barion's lectures.

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SPAIN. Full recognition by twenty countries and a *de facto* status by eleven others were announced by the Nationalist Government. Great Britain was listed in the latter class. Negotiations with France were declared by Léon Berard, French envoy to Burgos, to be proceeding satisfactorily, though Generalissimo Franco's reference to the press of neighboring countries which "is making itself the accomplice of those who have committed savage crimes and excesses in Spain" was believed to have reference to the French popular demand for complete amnesty for those accused of common and capital crimes. The General stated that "unconditional surrender" would stand as his final answer to the Loyalist Government. . . . As peace parleys lagged two full divisions of troops were hurried to the Madrid and Valencia front. . . . On February 21, more than 80,000 troops in Barcelona passed in review before Generalissimo Franco and his entire staff. Correspondents characterized the military display as the greatest ever seen "since the days of the famous Armada." . . . Reports from Perpignan that a meeting between Hitler, Mussolini and Franco was projected were emphatically denied by Berlin and Burgos.

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CHINA-JAPAN. Reports indicated Great Britain was extending stronger material support to China. On one day fifteen carloads of arms and ammunition left Burma for China. . . . Chinese broke into the Shanghai home of Tcheng Loh, Chinese Foreign Minister in the new Nanking Government set up by the Japanese, and shot him to death. In Tokyo voices were raised demanding that Japanese take over the Shanghai International Settlement. The Tokyo Foreign Office warned the Settlement that failure to suppress terrorism would necessitate strenuous measures of repression on the part of Japan.

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GREAT BRITAIN. Japanese bombs dropped on Hong Kong drew a vigorous protest from London to Tokyo. . . . Britain's army of unemployed topped the 2,000,000 mark for the first time in three years. . . . Ninety-two British warships, twenty French vessels commenced joint maneuvers in the Mediterranean. . . . Robert S. Hudson, Secretary of the Department of Overseas Trade, will visit Moscow, following his trade conferences in Berlin, it was announced. Foreign Secretary Lord Halifax was guest of honor at a dinner given by Soviet Ambassador to London, Ivan M. Maisky. . . . Brit-

ain will pay 580,000,000 pounds in the coming year for its rearmament program. The total program will cost more than 2,000,000,000 pounds. . . . To make payment of the gigantic sum possible, the House of Commons doubled the Government's borrowing capacity to 800,000,000 pounds. . . . Egypt, Iraq, Saudi Arabia, Trans-Jordan, the Kingdom of Yemen announced support of the demand by Palestine Arabs for an independent State, as the Jewish-Arab conference continued its sessions in London.

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MEXICO. The Cárdenas regime was denounced as Stalinist at a mass meeting in Mexico City. . . . Vicente Lombardo Toledano, head of the Mexican Confederation of Labor (C. T. M.), announced General Manuel Avila Camacho as the candidate of his organization for Mexican President. . . . Backing up the policies of the Cárdenas regime, Toledano's Confederation of Labor adopted a six-year plan calling for continuation of the expropriation measures pursued by Cárdenas. Toledano predicted there would be no change in the Washington good-neighbor policy toward Mexico.

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FOOTNOTES. In the only Catholic church open in Moscow, a church connected with an embassy, Mass was said for Pope Pius XI by Father Leopold Braun, an American priest. . . . The Soviet Union and Poland signed a new economic pact based on the principle of the most-favored nation. . . . In Dublin, Prime Minister De Valera announced Irish neutrality in the event of war. Ireland has no commitments with Britain, he disclosed. The Dail Eireann voted 5,500,000 pounds for national defense. . . . Catholic Senator Hubert Pierlot, new Premier of Belgium, announced his Cabinet, composed of members of the Catholic party, Socialists, Liberals, Ministers from outside Parliament. . . . The Balkan Entente—Rumania, Yugoslavia, Turkey, Greece—held a conference in Bucharest. *De jure* recognition of Generalissimo Franco's regime was accepted in principle. . . . The new Hungarian Premier, Count Paul Teleki, announced he would continue former Premier Bela Imredy's policies. . . . The third anniversary of the birth of Chile's Popular Front, which recently elected President Pedro Aguirre Cerda, was celebrated in Santiago. . . . In Lima, Peru, General Antonio Rodriguez, Minister of Government and Interior, attempted to seize the Presidency in the absence of President Oscar Benavides. Rodriguez was shot, killed in the attempted coup. President Benavides rushed back to Lima, found everything normal. . . . Returning from his visit to Mexico, Cuba's strong-man, Colonel Fulgencio Batista, declared he did not intend to expropriate industrial properties. . . . Representatives of Denmark, Finland, Norway, Sweden, discussed common problems in Helsingfors, Finland. . . . Dragisha Tvetkovitch, Yugoslavia's new Premier, applied himself to the Croat problem. . . . France refused Syrian demands for independence. The Syrian Cabinet resigned.



# CORRESPONDENCE

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## WHITE LIST

EDITOR: Your editorial, *A White List of Employers* (January 28), is very encouraging. If we are going to improve the economic order, it must be through giving the workers a more just share of the wealth produced.

Many employers, though they make big profits, refuse to pay their workers decently, a practice we encourage by buying their products and at their stores.

A really effective Federal law seems impossible without an amendment to the Constitution. Unions are hampered internally and externally. The only means left (aside from taking from the rich and giving to the poor by taxation) is consumer pressure. No sweatshop can withstand the power of the consumer when he refuses to buy sweatshop products or at sweatshop stores.

Laws and responsible unions are good and should be encouraged, but we ought not to neglect this most potent of all means—enlightened consumer pressure. We need every help from every angle focused on the central point—a living wage.

Without any attempt to monopolize, I will be glad to try to collect information on wages and conditions in companies that do business in Chicago. Help will be most welcome.

Chicago, Ill.

T. J. STAMM

## WARNING

EDITOR: I wonder if anyone in the United States is aware that the foreign policy of Ottawa is a direct menace to your country? The moment Canada takes sides in Europe Uncle Sam is implicated.

Canada has the knack of starting a real fight on this side. She will be bitten and Uncle Sam has sworn to protect her. Why not warn Ottawa to keep out of trouble, and save trouble for Uncle Sam?

Cadillac, Sask.

CONSTANT READER

## LIMA SCHOOL

EDITOR: Judging from Father LaFarge's article in *AMERICA* (January 14) *Painful Awakening to Truth at Lima*, I think it will be of interest to you to learn that the Brothers of Mary have been invited to open an English-speaking school in that city.

The initiative came from a Committee of Peruvian laymen, under the leadership of Señor Carlos Alvarez Calderon, who wish their children to become thoroughly acquainted with our language without running the risk of losing their Faith. Several non-Catholic schools already exist. The new project has the whole-hearted support of the Apostolic Nuncio, the Most Rev. Fernando Cento; of the

Archbishop of Lima, the Most Rev. Pedro Farfan, and the Director of Education, Señor Baldomero Santa Maria de Aliaga.

I have recently returned from Lima and things are in readiness for an early start. The American Embassy in Peru was keenly aware of the international importance of the new school and offered every assistance.

Kirkwood, Mo.

EUGENE A. PAULIN, S.M.

## BIBLE

EDITOR: It may be of interest to your correspondent, Layman (January 28), that the Vogel edition of the Bible (printed in Germany) contains both the Greek and Latin text of the New Testament. Any German publisher should know about it.

There exists also a Latin edition of the Vulgate (Old and New Testament) likewise printed in Germany. I used it in college, but the author escapes my memory.

Lakota, N. D.

(REV.) A. J. PIVELLER

## CENTRAL COMMITTEE

EDITOR: The idea of the national organization of Catholic youth contained in the letter of Margaret Gorman (January 28) deserves the serious consideration of all alert Catholics.

Sincerely I do not believe there is need of another organization, such as the one Miss Gorman sponsors. We have enough already with Newman Clubs, Sodality, Mission Crusade, C. Y. O., Student Peace Associations and others too numerous to mention. The critical times demand the sane unification of the valuable experience of these various groups into a single Catholic Youth Front. We have Catholic youth organized in Catholic colleges, high schools, and in the various groups mentioned, but we need the concentration of this tremendous zeal and activity in definite channels through intelligent, authoritative supervision. The only way to effect this union is through some sort of a wide-awake Central Committee of Catholic Youth Activities, which would stimulate and coordinate national projects for all Catholic youth.

The common denominator in regard to purpose of all the existent youth organizations is Catholic activity built upon personal holiness. With that ideal as the end and the beginning, I am confident that the students of every Catholic college and high school in the country, no matter what their favorite Catholic organization may be, will unite on any plan proposed by a prudent Central Committee.

One of the most important problems awaiting the solution of this Central Committee is the formation of a special program for Catholic young men, students and workers alike, similar to the Jocist move-

ment in Belgium and France. We have the organizations. I think we have the leaders. We need a Central Committee to plan and direct the efforts in a unified way on a national scale. "A New World through a New Youth" is the slogan of the Catholic youth of France and Belgium. It is time that all the tremendous zeal, effort and activity of the Catholic youth of the United States were coordinated. I think that can be accomplished by the establishment of a Central Committee of Catholic Youth Activities.

Buffalo, N. Y.

ANTON HUGENDOBLE

## ROSARIES

EDITOR: When I was a boy in dear old Boston, I used to clean the parish church every Saturday and I used to gather up a large number of rosary beads and prayer books which were never claimed. I wish that I could get those beads and prayer books now because I could put them to good use.

At the present time, I am a chaplain for six C.C.C. camps here in South Dakota, and most of the boys in the camps are Protestants. Some time ago I gave the boys some beads, and I told them that if they did not wish to say the beads as Catholics said them, then they could say them by saying, "Oh my God, have mercy on my mother," or "Oh my God, forgive me my sins," or "Oh my God help me to do better." All of the Protestant boys took the beads and said them in this manner.

I am sure that many of your priest readers have a lot of unclaimed beads and prayer books in their vestries, and I would appreciate it immensely if they would send them to me, because I have a lot of new boys in the camps and I am sure that I could get them to say the beads in this way.

Hot Springs, S. D. (REV.) JOHN F. O'HARA

## CURRENCY

EDITOR: Your correspondent from Chicago (AMERICA, January 21), Charles D. Moore, when he cites the Constitution of the United States should take the time to read over carefully just what is contained in this document. He says: "The Constitution of the United States gives our Government the right, yes, the sole right to issue currency." Let us refer to the Constitution itself and see what rights the Constitution gives the Federal Government in this matter.

The Congress shall have power: To lay and collect taxes, duties, imposts and excises, to pay the debts and provide for the common defense and general welfare of the United States; . . . to borrow money on the credit of the United States; . . . to coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures; to provide for the punishment of counterfeiting the securities and current coin of the United States, etc. (Article I, Sec. 8)

Thus we see that the only right granted the Federal Government by the Constitution is to "coin money and regulate the value thereof." The only money that can be coined is metallic money, and has nothing to do with paper money, paper currency, etc. And there is a sound reason, as we should

know, why Congress was not granted the right to issue paper money. If it were once given this right no one could be safe in his possessions; because there is no limit to the amount of paper money that may be issued, as has been shown innumerable times in the past; but with "coin" or metallic money, there is only a definite and limited supply of this to be had. Paper money or currency is strictly a politicians' device to get something for nothing, and where people have meekly submitted to the substitution of paper for their metallic money or coin they have invariably been mulcted.

It will also be observed that the framers of this instrument had in mind the possibility that the time would come when the Government would require the loan of funds from private sources and that it would issue its securities for such loans. It was not contemplated that when the Government would start up its printing presses full and honest payment was thus complete. If the Constitution makes provision for the issue of Government securities, and to be placed in this category they must bear interest (interest against which Mr. Moore complains so bitterly, and which he would like to save), interest payments must have been considered legitimate. There is but one safe way to avoid paying interest, and that is to keep out of debt. This holds for nations just as well as for individuals.

El Oro, Mexico

ROYAL P. JARVIS

## HANDSPRING

EDITOR: I hope you noticed the delightful inconsistency in two items in the January 21 issue of the *Nation*. Usually the mental gymnastics in such publications seem more calculated to deceive eye and mind.

The lead article, the editorial, of that issue is as usual on the embargo. The Gallup poll is cited as a measurement of popular and Catholic sentiment.

The very next item, the first of the *Shape of Things*, is on armaments and the use of the Gallup poll is decried because it probably represents "poorly informed popular sentiment."

*Sic and stet.*

AMERICA is a continuing delight. How about an article giving factual presentation of the status of education in Spain, Mexico, etc., under Catholic auspices? This is a moot point out here in civilian life. "Yeah! But look at the way you Catholics kept the lower classes ignorant—the more ignorant the better for you fellows, obviously."

Caldwell, N. J.

JEROME V. LEARY

## ACCOLADE

EDITOR: For nearly twenty years I have been an enthusiastic reader of AMERICA.

May I say that it is proving its worth and value to me now as it never did before, because it is the perfect answer to so much that comes up in the thirty-one Catholic Action groups of our parish in which I have had an opportunity and the responsibility of being a district-leader.

Methuen, Mass.

HARRIET D. QUEALY



# LITERATURE AND ARTS

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## ON STREAMLINING THE MODERN READER

NORBERT ENGELS

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RECENTLY, I heard that *The Saturday Evening Post* had withdrawn permission from a certain pocket-sized magazine to reprint its articles in digest form. Today, I received in my mail a piece of advertising from one of the national literary magazines. It referred to the digests as "capsule reading," and went on to say: "Condensations, digest, summaries, unexplained conclusions have their place, but not in ———, etc., etc." These two bits of information set me to thinking on the merits and evils of the digest system in magazines, and what their "place" really is.

The digest habit in reading seems to be spreading, if one is to judge by the constantly increasing number of "capsules" that cover not only the general field of reading but special fields such as religious, scientific, humorous reading, and the like, as well as sub-divisions of these in turn. A count at our small corner drug store revealed eleven different digest publications whose subject matter ranged from psychology to radio, including books and better living.

Yet, the digests must be given their due on the score of saving us from hours of worthless reading. The amount of print that is daily being turned out by our presses is appalling. It is impossible from any angle of approach for a human being, or any collective dozen of human beings, to read everything that is being published from day to day. It is practically impossible for a man even to keep abreast of the publications which lie in the field of his special interest or pursuit. And for one who subscribes to a number of good magazines, and who sits down for an evening of satisfying, stimulating, informative and entertaining reading, to try to select first the magazine and then the article seems to me about the same as for him to try to select the one necktie out of the fifty the salesman puts before him. No wonder he sometimes throws all the reading aside in disgust and invites the little woman out to a movie.

For such a man the digests can do some good, yet undo the good in turn by the harm they do. Yes, they usually do select good reading, but I am not so sure that they always present it to us in the

most satisfying manner. I suppose that the job of condensing an article is something like the job of translating one. Much of the trick lies in reproducing the *spirit*, including the *style*, of the original writing, not alone the mere matter, or idea, of it. And I doubt very much that a condenser can, with justice to both the reader and the author, reduce an article of 6,000 or 7,000 words to fewer than 2,000, as is the case with a condensation I have just been comparing against its original version. It strikes me that either the author did a bad job in the first place, using such excessive verbiage, or the condenser did a bad job in cutting out approximately sixty-five per cent of what the author considered important.

As I see it, the condensers sometimes take great liberties with the author's rhetoric and sequence of ideas, changing and shifting them at will—and to no apparent advantage—as I think the following quotations will show. The first is the original account from *King of Kings*, an article on the Shah of Persia, by John Gunther:

Entrance into Iran, which is the official name of Persia nowadays, is explosive. Here is the real Asia, here is Asia naked. This is the magnificent and impregnable inner fastness of the Moslem world. For two days, three days, your car bounces and slithers, writhes and groans, climbing the terrific passes between Bagdad and Teheran, wallowing in stones and mud, leaping crevasses and landslips, penetrating villages which can have changed very little since the days of Xerxes, and cutting across country the color of Gorgonzola cheese and the consistency of pumice stone.

In the digest version, this paragraph, the opening one of the article, appears as follows:

Entrance into Iran (formerly Persia)—the impregnable inner, fortress of the Moslem world—is explosive. For three days, your car writhes and groans, climbing the terrific passes between Bagdad and Teheran, bounces and slithers through stones and mud across country the color of Gorgonzola cheese and the consistency of pumice stone. Here is Asia naked.

I leave it to any man of taste as to which one gives him the clearer picture, the more vivid impression. As for me, I want the word "magnificent" as well as "impregnable"; I want the "leaping

crevasses and landslips"; and I also want the dust of antiquity which has settled on these Persian villages "since the days of Xerxes," if I am to receive the imprint on my mind of "the real Asia." Too many of the "capsule" paragraphs are capable of rendering to the reader only information, facts and data, in a world which already pays too much attention to statistics and the curves of financial and mechanical efficiency.

And the condenser's selection of detail is apparently a matter of his personal taste and whimsy. In the same article, just referred to, the author endeavors to portray the Shah as a very volatile, unconventional personage. To do this, he relates how the Queen. . . .

by accident let part of her face be seen, while worshipping some years ago in Kum, the burial place of Fatima, daughter of the Prophet. She was rebuked by the priest in charge and there was a demonstration against her. The Shah sent tanks and armored cars to Kum, walked into the mosque with his shoes on, and with his own hands administered a severe beating to the priest.

This occurrence the condenser includes in his version, yet *omits* the one immediately preceding, an anecdote equally revealing of character, yet in a slightly different aspect, both of which to me are important unless I am to be guided solely by the taste of the condenser, as though I had no judgment of my own as to what is to be *digested* and what ignored.

There are many more comparisons of this kind to be noted. The omission of much detail, doubtlessly necessary in a digest version, gives me somehow the impression of merely hitting the high spots, as one would attempt to gain an *understanding* (not merely a postcard picture) of Paris by riding in a bus with a guide who points out certain places of interest which you barely have time to glimpse before you are on to the next one. There is something about this kind of "skimming-over" reading that makes me think of drinking an *apéritif* and eating the *hors d'oeuvres* and then neglecting the dinner. It is like reading a telegram from someone who has tried to put a hundred words of ideas into ten. It is like seeing only the Third Scene of the Third Act and the Last Scene of the Last Act of *Othello*.

Further collation discovers in the digests the lack of much of that interesting and worthwhile addenda of related discussion and biographical information without which the author becomes merely a name, a kind of abstract entity who exists only in a few printed letters beneath the title. For instance, it means something to me, in reading Carl Crow's *Farewell to Shanghai*, to have the following note in mind:

So little does he (Carl Crow) bring his own plight into the narrative that the reader may have to be reminded that Mr. Crow was being blasted not only out of the business which he had built up but out of the home which had been his for twenty years. He got away with only a suitcase!

And when I further learn in the same notation that he was once city editor of the *China Press*, Shanghai, later in the newspaper business in Tokyo, again in Shanghai establishing the Shanghai *Eve-*

*ning Post*, and for the last six years head of his own advertising agency in Shanghai, I come into possession of some assurance of his authority in his article, an assurance totally lacking in the digest version except insofar as the condenser has preserved the note of authority which Mr. Crow wove into the original version himself.

I appreciate the good work of the digests, at least some of them, in selecting a number of good articles on various subjects of interest: I can then select what I like out of their choices. But I strenuously object to having them go farther, selecting not only the article itself, but also those portions of the article which they think will provide me with easy reading and ready understanding. I do not want to feel like a sick child who has someone reading for him, someone who will skip over whatever he feels like skipping over, whatever does not interest him, though it might interest a thousand other people greatly.

There is a good way to read which might be called "creative reading" in which the reader not only digests the architectonics of the piece, but allows his mind the pleasure and the stimulation of associating his own experiences with the vicarious ones he has just assimilated, of matching his wits and argument and logic against "those in the book," of sprinting out on new runways of thought for which the reading has proved as starting blocks. But this kind of reading seems to be denied the reader of the digests because of the very nature of the motive which prompted him to pick up a digest in the first place, regardless of what that motive might be.

Let us say that there are moments which the digests can accommodate well: the danger lies in that these moments might become more and more frequent, soon accommodating themselves to the digests and developing the habits I have previously deplored. Everyone knows what bad habits have been developed by those novelists who play up to the movie possibilities of their books.

In fact, if the present trend continues, and more and more of these booklets appear which not only select the article but bits of the article as well, I fear that we shall sometime see a digest which selects and digests from all the digests, not only dehydrating them but completely devitalizing them as well.

Of course, we are not living in an age of tent-makers, nor on some sunny and fertile land where figs are ours for the taking, to speak in sheer litanies; yet neither can I imagine Omar singing:

A Book of Digest underneath the Bough,  
A Jug of Wine, a Loaf of Bread—and Thou  
Beside me singing in the Wilderness—  
Oh, Wilderness were Paradise enow!

unless we make the Bough a synthetic one of cellophane, the Jug of Wine a hypodermic injection of concentrated sunlit slopes of vineyards, the Loaf of Bread a pellet of essential vitamins, the Thou—my imagination falters before a "capsule" Thou—the Wilderness the corner of a penthouse garden, and Paradise the Place where the slap-happy jitterbugs of Big Business can relax in the breeze of Chromium Fans.



# BOOKS

## THE BARRETTS OF JAMAICA

THE FAMILY OF THE BARRETT. By Jeannette Marks. The Macmillan Co. \$5

IN the mid-seventeenth century a fleet of English vessels sailed the high seas and arrived at long last at Jamaica. Aboard one of them was a certain Hersey Barrett and his wife and children. He settled on the Island—so newly flying the British flag—and, in the shade of the Blue Mountains, founded the great West Indian "family of the Barrett." Misfortunes were many during the colorful years that followed—tropic plague brought all too sudden death, earthquakes spread disaster, slavery and miscegenation cast portentous shadows (Sir Henry Morgan was for a time lieutenant-governor of the Island); yet the Barrett fortunes prospered and their sugar and indigo plantations flourished. At the end of the eighteenth century Treppy, so often to figure in subsequent famous letters, danced through the pleasant porticoes of Cinnamon Hill, and poor little ill-fated Pinkie of the charming Lawrence painting played with her brothers and wondered what "home" in England would be like.

But what has all this to do with Miss Elizabeth Barrett of Wimpole Street, London, who was to become the bride of the author of *Paracelsus*? A great deal, contends Miss Marks; and she has devoted a very thick volume to revaluing E.B.B.—much of whose temperament was tropical—against the colonial background of her ancestors. Hersey Barrett was "Ba's" great-great-great-great grandfather and her own generation was the first since his time to be born in England, even her father having originally seen the light of day at Cinnamon Hill, as well as her beloved Uncle Sam and of course Pinkie who did not live long enough to grow into an aunt; and three of her brothers spent long periods of residence there. Strangely enough, some of Browning's ancestors, too, had settled in Jamaica where, as the Tittles, they made shoes for some of those past generations of Barretts, and finally rose in the scale themselves.

"We should all be ready to say that if the secrets of our daily lives and inner souls may instruct other surviving souls, let them be open to men hereafter, even as they are to God now," E.B.B. once wrote to Browning. Probably, then, she would not have objected to the publication of this book though the last half deals intimately with her own life. Assuredly she would have been grateful for the fresh and kindlier interpretation of her father's character. She could have learned much from its pages, also, of long dead Barretts, for most of the historic section is composed of entirely fresh matter with which not even she was familiar. As a child at Hope End, though, she may have crept in and out among the "giant fossils" of family documents like her own Aurora. Miss Marks has spared no pains in her scholarly researches, verifying every statement and citing original manuscripts. In fact, some readers may wish she had been a bit less thorough, or rather that she had practised a little more selection. Accounts of so many early Barretts make for confusion. There is an imposing array of notes and references, as well as a generous supply of portraits and reproductions of old maps and documents; and of special interest is a photograph of the ancient cutwind at Cinnamon Hill. No student of Victorian literature will want to miss this book. In recognition of her work on it, Miss Marks has been elected a corresponding member of the Institute of Jamaica.

PAULA KURTH

## IMMIGRATION IN THE EMPIRE STATE

THE HISTORY OF PUBLIC WELFARE IN NEW YORK STATE 1609-1866. By David M. Schneider. The University of Chicago Press. \$3

FOR centuries public-welfare problems of heroic size have confronted New York. In comparison, other sections of the East faced the same problems mostly in miniature. And so this book, and its companion volume soon to appear, should provide useful reading for the student of social science. In spite of the mad dreams of Red Utopians the social worker has come to stay. "The poor you have always with you," said Christ, and New York certainly bears witness to this sober truth.

The general reader, accustomed to view the American scene from angles mainly political and economic, will here discover a new and timely aspect of history. He will see the twin specters of poverty and death always stalking in the background and playing the rôle of villain in the otherwise romantic story of the colonization and growth of New York, punctuated by wars, plagues, disasters and depressions.

Relief, in the days of the Dutch, centered around the Church. There was no stigma attached to honest poverty, and in spite of the crookedness of early governors and the stinginess of the West India Company, the poor were well cared for by their brethren. When England came to New Amsterdam, new customs peculiar to a country notably savage and cruel toward its poor, were gradually imported into New York. Whipping posts were planted and stocks set up. There was whipping even for women, and ear-cropping and branding for hapless vagrants.

The story of immigration is fascinating because New York was the main gateway to the land of promise. In the middle of the nineteenth century, famine in Ireland and revolution in Germany, sent millions of immigrants to our shores. Conditions on shipboard were so terrible that some starved and many others landed only to die. The immigrant brought with him yellow fever, cholera and typhus. Much of the tale of poverty and suffering centers around the port city, because it was the Mecca towards which bond servants, manumitted slaves and smuggled immigrants found their way.

When England and Germany began to ship us their paupers, vexing problems were created for the city fathers which remained unsolved until action was taken by the Federal government. It is interesting to recall that proselytism on the part of the Children's Aid Society prompted Catholics to establish what is at present known as the Catholic Protectory. The author, confining himself to noting the facts and the various trends in the methods of relief, bores us with no unwelcome theories. Summaries at the end of chapters help the reader to realize the significance of the data presented.

GEORGE T. EBERLE

## THE PAPACY AND THE WESTERN WORLD

THE VATICAN AS A WORLD POWER. By Joseph Bernhart. Translated by George N. Shuster. Longmans, Green and Co. \$4

WITH the passing away of one of the very greatest of the Popes and the anxious expectancy of what may prove to be the worst of all crises in the history of the Papacy and the Western World, all eyes are fixed on

the Vatican. And more than ever before, the poignancy of this death and the historical pregnancy of the moment in which we live have reawakened in all thoughtful minds that most puzzling of all historical questions: How to explain the inexhaustible vitality of the Papacy and its irrepressible leadership when other leaders fail?

To that question, history in the ordinary sense of the word has no answer; because, of course, however carefully we describe the mission of the Papacy in this or that period, its meaning is metahistorical, its origin, nature and end manifestly transcend the mere analysis of documentary material. That, substantially, is the central thesis of Bernhart's book. The problem of the Papacy he expresses in a famous phrase of Friedrich Schiller: "Only the Popes die; the spirit which informs them is immortal." And in the face of that problem he comments thus:

The historian meets the demands of his limited office when he makes visible what can be historically seen of this institution, when he reveals what it did in history and what was done to it in that history. But it is of such a character that it brings home to him more than any other theme could how little one is able to understand history from a mere conscientious study of its material.

On the surface, the work is an extremely dramatic, if at times somewhat journalistic, story of the Popes from Saint Peter to Pius XI, followed by a very interesting and detailed account of the present concrete workings of the Roman Curia. For a rapid survey of this enormous field this sketch is admirable; but, naturally, no such picture could be free from scores and scores of blemishes. It is impossible not to criticize the selection of facts, the tone of many of its judgments, the authority of many of its statements, and above all a multitude of ineptitudes in what must have been a recklessly rapid translation. Thus the *tertium genus* of the Christian Apologists is rendered by "third generation." Campeggio is said to have crossed not the Channel but the "Canal." "Precocity of diction" gets mixed up with "preciosity." The *Pensées* of Pascal may be said to be unforgettable; but what does "immemorable" mean? The "canonists" on page 399 were no more than mere canons carrying candles; and the "access" on the next page is better called "accession." Again and again *secret* chaplains and *secret* chamberlains mean no more than private chaplains and private chamberlains. The *Acta Apostolicae Sedis* appears as The Acts of the Apostolic See.

On the other hand, these trivial if annoying defects are balanced by a wealth of information lit up by thought-provoking (and, at times, merely provoking) comment, brilliant phrases, magnificent metaphors and many longer passages of moving eloquence or, at least, of arresting rhetoric.

GERALD G. WALSH

## BOOKS IN BRIEFER REVIEW

THE JESUITS OF THE MIDDLE UNITED STATES. By Gilbert J. Garraghan, S.J. The America Press. Three volumes \$15

THE review of this work, by Dr. Peter Guilday, will be found on p. 511 of this issue.

ROYAL ESCAPE. By Georgette Heyer. Doubleday, Doran and Co. \$2.50

IF Georgette Heyer had planned to make a thriller out of her *Royal Escape*, she succeeded in that and accomplished much more. Her book is packed with hairbreadth escapes and breath-taking incidents, and it is also replete with some fine characters and interesting historical matter. Charles II, the long, gaunt-uncomely king, naturally dominates the story. Defeated at Worcester, where Leslie and his horsemen had refused to prolong the battle, Charles Stuart begins a life of adventurous hide-and-

seek which brings him into the company of a varied assortment of people, high and low, and ultimately puts him aboard a vessel bound for France and safety. The character of this very democratic gentleman who could court danger for danger's sake, and who was wont to see humor in the most trying circumstances, is set off in sharp contrast by that of Lord Wilmot, who is the fussy type and a good foil for the royal verve. A mild dash of romance is introduced into the story through Jane Lane, a lady of charm, and Juliana Coningsby, both of whom aid the king to escape England.

The story is propped up by a two-page historical bibliography, which, while it lends a learned look to the volume, in no way destroys or detracts from its fictional interest.

Miss Heyer has caught the spirit of the scene she has re-created and invested it with a dramatic glamor. Life moved swiftly in those days when men were hunted from town to town, and when a thousand pounds was put upon the head of Charles Stuart. The feverish excitement that accompanied all this is the stuff of Miss Heyer's story. She has recaptured these times and her story has grown out of them.

JOSEPH R. N. MAXWELL

STAIRCASE TO A STAR. By Paul Bussard. P. J. Kenedy and Sons. \$1.50

FATHER BUSSARD'S neatly bound little book contains fourteen short papers on various phases of the soul's experience in search of God, mostly presented in the form of conversations between a vagabonding Columbine and Pierrot and chance fellow-travelers. Each paper is preceded by a brief paragraph explaining the "argument" of what follows. Certain readers will wish these arguments were yet more explanatory, feeling sometimes it was possible to grasp but the tail of the author's thought, the rest having escaped amid a crowd of mystic—or fantastic—stars. Father Bussard's graceful, informal manner of writing is seen more happily in his earlier and simpler *The Living Source*. PAULA KURTH

THESE ARE REAL PEOPLE. By Rosita Forbes. E. P. Dutton and Co. \$3

THE collection of stories in this book makes good exciting reading for some evening when you want to get away from the monotony of the commonplace and spend a few hours in vicarious adventure. Miss Forbes is an incorrigible romanticist and she has a way of writing that is appropriate and effective for stories of romantic adventure, violence, mystery and strange coincidence. She interjects just enough dirty food, annoying insects, uncomfortable beds and bad weather to make the most fantastic story convincing.

Far corners of the earth—Devil's Island, Sumatra, Guatemala, Pago-Pago—seem to hold adventure that is quite outside the realm of the average American reader until he comes to the story of Chicago. It was that story that made this timid reviewer sit on the edge of her subway seat and wonder that she herself had had the courage to spend six weeks last summer in a city which Rosita Forbes makes more wildly exotic and dangerous than the outposts of civilization in Africa or South America. Yes indeed, this book is exciting and absorbing.

RUTH BYRNS

THE GOSPEL OF JESUS CHRIST. By Père M.-J. Lagrange, O.P. Translated by Members of the English Dominican Province. Vol. I and Vol. II. Benziger Brothers. \$3 per volume.

PERE Lagrange's *Evangile de Jésus-Christ* has proved deservedly popular among French reading Catholics. The English Dominicans now give us an excellent translation. The work is a commentary on the composite narrative of the four gospels. Written by a leading biblical scholar it is animated with the simplicity of true learning. Seminarians especially will find herein sufficiently erudite treatment of abstruse textual, and like difficulties, without being confused thereby. The personal appeal of our Saviour's character remains uppermost.

DANIEL M. O'CONNELL



MOST of us have sometime wondered why many episodes in the life of Christ have rarely or never been depicted by first-class religious painters. Take away Rembrandt, and a curious paucity of subjects is treated. Many of those events which appeal to the modern mind as "existential," as turning points or meeting points of the currents in the Gospel story are those which seem to have been omitted; as, for instance, the dramatic appearance of the Saviour in the synagogue at Nazareth.

Doubtless much is explained by the occasion for the painting. Those scenes were preferred which were objects of popular devotion, particularly where the Saints were concerned. Yet there, as well, the tendency is to repeat the familiar rather than to venture into fresher fields. Even certain episodes which the liturgy of the Church selects for special commemoration are left undepicted. In the Paschal-tide, for instance, each evening at Vespers the Church repeats the Versicle *Mane Nobiscum Domine* ("Remain with us, O Lord") with its response *Quoniam advesperascit* ("For it is towards evening"); but the actual scene of the Invitation, extended to the Saviour by the two disciples at Emmaus, is little known as a subject for works of art. Artists have preferred to linger upon the subsequent scene of the Breaking of the Bread, as did Rembrandt himself.

For this reason I believe that the small altar-piece by Augustus Vincent Tack, now exhibited at the Leonard Clayton Galleries, 20 West Fifty-eighth Street in New York City, deserves more than a casual attention. Like all the work of this Catholic mural and portrait painter, it has a special interest for the writer, since Mr. Tack was a pupil of my father. From time to time Father expressed an especial sentiment that Tack had fallen heir to an element in his artistic makeup which he had not succeeded in passing on to others of his followers. It was not a technical skill, but a certain spirit. With the perspective of years to look back upon, one sees now plainly that the younger man drew from the older a striving to embody spiritual and even supernatural concepts not by any marked departures from classical tradition, in form, figure, expression or composition, but rather by a subtle atmosphere, which conveyed a notion that, after all, things were *different*, and moved in relation to another world, even though they used the contours and colors of the world below. Sometimes the effect was missed, but when it was achieved, it moved into the atmosphere of religion, strictly such, more completely than many another more pointed attempt at wresting the material into the service of the unseen.

In his own estimation, Mr. Tack's "Invitation at Emmaus" is a fulfilment of a life's dream. He has succeeded, among other matters, in accomplishing a rare and unusual thing, in creating a new and convincing concept of the Face of Christ. The most striking testimony to this result is found in letters written to the artist by persons deeply affected by the radiant, manly Figure who appears to hesitate, as if speaking to His Father for a moment of consultation, before carrying further that tremendous conversation between the risen God-Man and His despondent followers.

The "Mystical Crucifixion," the drawing of Tobias, the Death of the Nun bent on consuming to the last drop the chalice of suffering, are some of the works exhibited which illustrate Mr. Tack's reverent and Catholic vision of religious truths.

In the "Mystical Crucifixion" two symbolic figures are substituted for the two Thieves. One is turned to the Cross, the other away from it. They represent, respectively, the pagan who instinctively turns to his Creator, and the proud "After-Christian" who stubbornly resists the Saviour's love which alone can bring to him peace and true power.

JOHN LAFARGE

ONE FOR THE MONEY. There is a new revue in town—so charming, so enchanting, that all New York's joy bells should be ringing over it. It is produced at the Booth Theatre by Gertrude Macy and Stanley Gilkey. Its sketches and lyrics are written by Nancy Hamilton, its music by Morgan Lewis. John Murray Anderson has directed and lighted the entire production, Robert Alton has staged the musical numbers, and Raoul René DuBois has designed the settings and costumes.

All this means that so many cooks might easily have spoiled the theatrical broth, but no such tragedy has occurred. Whatever may be the fate of *One for the Money*, and its fate still hangs in the balance as I write, the fact remains that it is a hauntingly beautiful piece of work of the kind whose memory passes into stage tradition. I am very chary of admitting that anything is too good for the New York public, or that our theatre-goers are not among the most discriminating in the world. But just once in so often, I wonder. . . .

We let *Johnny Jones* go, with no real effort to save it. We lost *Here Come the Clowns* by not supporting Eddie Dowling in his gallant fight to keep it alive. We let *The American Landscape* pass away in a few weeks; and worst of all, we failed to stand by Gilbert Miller's really magnificent production of *Murder in the Cathedral*. Now we may lose *One for the Money* unless we hasten to the Booth in large numbers. For incredible as it seems, there are those who do not appreciate it.

The new revue is subtle as well as enchantingly beautiful. Its humor is a far cry from the *Hells a Poppin* variety; but I have yet to see on any stage this season anything more delightful than Nancy Hamilton's impersonation of a New York society woman giving a friend a synopsis of the story and action of Wagner's Ring Cycle.

There are bits in the revue so wistfully lovely that they haunt the spectator for days. One of these is the incomparable glimpse of court life in old Vienna, shown in the sketch called "Once Upon a Time." Another is the "Waltz Variation" danced by Maxine Barrat and Don Loper in the number called "Rhapsody." There is also a charming love song that will echo through most New York homes this winter—"I Only Know"—and by way of contrast to these there is Nancy Hamilton's impersonation of our first lady in a burlesque of "My Day."

I have not even mentioned the take-off on "The Five Kings," or "The Quaint Companion"—the latter a full evening's entertainment in itself, and furnished by Brenda Forbes. There should be, and I hope there will be, a mighty attendance at the Booth—if only to prove that nothing is too good for New York.

JEREMIAH. The Theatre Guild's production of *Jeremiah*, by Stefan Zweig, now on the stage of the Guild Theatre, uplifts this dramatic season by giving us the superb acting of Arthur Byron, Effie Shannon and Kent Smith. That is a great deal, and the dark beauty of the play itself is presented with all the Guild's insight and understanding. But it sends us out into an icy and starless night, as so many of our plays do this year, with only the memory of fine acting to comfort us. Perhaps that is enough, but I doubt it. I am increasingly convinced, with every week that passes, that the much discussed "bad business" of this theatrical season is due to the black gloom of seventy per cent of the plays offered us. Most of us have so many troubles of our own!

Also there is the matter of the enunciation of our players. They are among the best players in the world, but their diction is the most inaudible on any stage. Moreover, they have a deathless conviction that all big scenes must be whispered. Audiences are getting very tired of that!

ELIZABETH JORDAN

## FILMS

**STAGECOACH.** Apparently Walter Wanger, in his less quixotic moments, is not averse to turning an honest dollar on as roaring a melodrama as we have seen in years. It differs from the usual Western hokum not in kind but in degree, its interest having been stepped up to shock intensity by the tense direction of John Ford. Perhaps this film, along with *Algiers*, will prove to be Producer Wanger's ironic answer to Propagandist Wanger on the true function of motion pictures. Jolting across the plains in frontier days, the stagecoach for Lordsburg brings together a strange assortment of shopworn humanity. There is a gentleman gambler who retains his manners and a dance-hall queen who has not been as fortunate in the matter of morals, a desperado who turns out to be a misunderstood rancher and a drink-sodden doctor who climaxes his dead career by delivering a baby born en route, a mousey whiskey drummer and a righteous banker absconding with thousands in cash. Their adventures along the way, their deliverance from the fierce Apaches are thrilling enough superficially. Claire Trevor, Thomas Mitchell, Andy Devine, George Bancroft, John Carradine, Donald Meek and many others give rousing performances in carefully etched rôles and the production is as smooth as critical adults could demand. (*United Artists*)

**CAFE SOCIETY.** To whatever stratum of society the persons herein portrayed belong, it is not remarkable for sense or sensibility. The film is evidently a caricature but not of any particular circle, merely of human beings. Edward Griffith has depended on the usual heavily whimsical treatment for a frankly farcical story relating the antics of the belle of cafe society who marries a ship-news reporter on a bet. The fact that the reporter is also a professed woman hater makes for a rather obvious complication and even more obvious comedy. The absolute lack of originality is preserved by the conclusion which finds the spite marriage flourishing. Madeleine Carroll and Fred MacMurray lend the stereotyped rôles a degree of personality, assisted by Shirley Ross, and the production has a certain gloss to it. In its thoughtlessness, it is inevitably lightheaded on the subject of marriage, but adults need not quarrel with it too much on any score. (*Paramount*)

**ADVENTURES OF JANE ARDEN.** Adapted from a newspaper comic strip, this story has all the directness and melodramatic impact necessary to please audiences who patronize both entertainment mediums. It has been produced on a modest scale and features no great names, but the quantity and exciting nature of reporter Jane Arden's assignments guarantee better than average fare for younger audiences especially. Rosella Towne is the heroine who uncovers the machinations of the smuggling ring and she is seconded by William Gargan, Peggy Shannon, Benny Rubin and others. (*Warner*)

**YES, MY DARLING DAUGHTER.** The controversy which this film has given rise to justifies a word of caution, if not of criticism here. In most of the discussions one point will be de-emphasized by the censors and commercial advocates of unfettered art, the fact that this picture's chief offense is against morality rather than decency. It represents no modern revolt against convention but goes further to present an apology for a fluctuating moral standard, for that type of trial marriage which never comes to an official verdict and for a vicious attack on the home. Ill advised studio officials have attempted to turn back the clock but the general public has grown too used to moral entertainment to be led astray by such a shabby concept of human love. (*Warner*)

THOMAS J. FITZMORRIS

## EVENTS

NEW ways of combating old problems were reported. . . . When the temperature outside dipped far below zero, a British Columbia entrepreneur took the chill off his lunch room by keeping the refrigerator door wide open. . . . Too tired to walk home, a New Yorker took a taxi—when the taxi driver was in a nearby store. . . . Finding it sometimes necessary to communicate with one another, a husband and wife who were not on speaking terms, set up a blackboard for intra-mural messages. "Wake me at seven," the husband frequently signalled. Finally wearying of the chalk talk, the wife sued for divorce. . . . The old adage: "In one ear and out the other," was exemplified in Los Angeles. A policeman's bullet entered the right ear of one fleeing robber, emerged a little later from the left ear of an assistant robber. . . . A movement to reduce profanity among parrots was described. A Florida parrot, able to curse in either English or Spanish, was removed from the company of younger parrots. . . . Greater cooperation between judges and plaintiffs was noted. An Alabama plaintiff requested the judge to be as lenient as possible with a culprit he charged with stealing his overcoat. Anxious to oblige, the judge said: "Very good, I'll let him off and let you pay the costs." . . . Unique heirlooms came to light. . . . An Illinois man cherishes a hammer brought to the United States one hundred years ago by his father. . . . A Wisconsin family prizes a buzz saw connected with ancestral history. . . . One of the earliest known saxophones, now a bit wheezy, is treasured in a Connecticut household. . . .

More exact data with regard to music was obtained. . . . Research at Reading University, England, showed that cows prefer classical compositions. Haydn, Mozart, Beethoven spread contentment among bovines, jazz produces curdled milk, the experiments proved. . . . Lounging barns and maternity wards were projected for North Carolina cows. . . . Tests to ascertain whether California lemons and oranges could be grown in Chicago barber shops were brought to a successful conclusion. A Windy City tonsorial artist planted California trees in his shave-or-hair-cut emporium. Soon clients were being cut amid lemons and oranges. . . . Stiffening of law enforcement, coupled with mounting police efficiency, was observable. . . . A seventy-one-year-old New Yorker was sentenced to from forty years to life. It was believed the life sentence would be suspended, that he would be released when he was 104. . . . In Australia, police dogs were being trained to obey radio commands. The radio sets are strapped to the backs of the dogs. . . . In New York, police dogs were accused of stealing milk. . . . Remarkable new handcuffs recently developed were said to be so perfect no thief could escape from them. A West Virginia constable tried them on. It required a hack saw to remove them from the constable. . . . A high-school boy with holes in his pockets stole four dollars in nickels from a soda shop. Resourceful police followed a trail of nickels to his home. Experts said the episode exemplified the opposite of the perfect crime. . . . International trade boomed. . . . England imported 1,000 fleas. American exports of fleas showed substantial increases. . . . The Mexican Government, striving after greater efficiency, announced it will allow employees only three hours for lunch and siesta. . . . Chancellor Boucher of the University of Nebraska feels there is too much emphasis on obtaining a degree; too little on learning and scholarship. He advocates conferring the A. B. degree to each child at birth, so that "the serious business of education" could be begun immediately. . . . This idea of emphasizing learning in schools and colleges is a novel one. It deserves the careful consideration of American educators.

THE PARADER